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ΑΚΡΟΓΕΝΕΣ

ΟΥ ΧΡΙΣΤΟΥ

A
GRAMMAR
OF THE
HEBREW LANGUAGE.

BY
WILLIAM HENRY GREEN,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

New Edition.

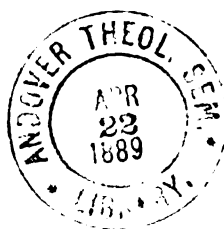
CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

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PREFACE.

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghash-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299-302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August 22, 1888.*

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PART FIRST.

ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲלֶפֶת) and points (נִקּוּן). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew

| Order. | Forms and Equivalents. | Names. | Rabbinical Alphabet. | Numerical values. |
|--------|------------------------|----------------|----------------------|-------------------|
| 1 | א ——— | אַלֶּפֶת Aleph | א | 1 |
| 2 | ב Bh, B | בֵּית Bēth | ב | 2 |
| 3 | ג Gh, G | גִּמֶּל Gímel | ג | 3 |
| 4 | ד Dh, D | דָּלֶת Dáleth | ד | 4 |
| 5 | ה H | הֵא Hē | ה | 5 |
| 6 | ו V or W | וָו Vāv (Wāw) | ו | 6 |
| 7 | ז Z | זַיִן Záyin | ז | 7 |
| 8 | ח Hh | חֵת Hhēth | ח | 8 |
| 9 | ט T | טֵת Tēth | ט | 9 |
| 10 | י Y | יּוֹד Yōdh | י | 10 |
| 11 | ך Kh, K | כָּף Kaph | כ | 20 |
| 12 | ל L | לָמֶד Lamedh | ל | 30 |
| 13 | מ M | מֶם Mēm | מ | 40 |
| 14 | נ N | נוּן Nūn | נ | 50 |
| 15 | ס S | סָמֶךְ Sámeekh | ס | 60 |
| 16 | ע ——— | עֵין Áyin | ע | 70 |
| 17 | ף Ph, P | פֶּא Pē | פ | 80 |
| 18 | צ Ts | צָדִי Tsádhē | צ | 90 |
| 19 | ק K | קוֹף Kōph | ק | 100 |
| 20 | ר R | רֵשׁ Rēsh | ר | 200 |
| 21 | ש Sh, S | שִׁין Shīn | ש | 300 |
| 22 | ת Th, T | תָּו Tāv | ת | 400 |

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

1*

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; א is pronounced as *g*, א unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ח is *d*, ח unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of א, is commonly neglected in modern reading; פ is *p*, פ unpointed *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of שִׁבְּלֵת *shibbōleth* with שִׁבְּלֵת *sibbōleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שִׁבַּר *to break*, שִׁבַּר *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שִׁבַּר *to be*

bereaved, שָׁכַל *to be wise*, כָּכַל *to be foolish*; שָׁכַר *to be drunken*, שָׁכַר *to hire*, שָׁכַר *to shut up*; שָׁר *to look*, שָׁר *to rule*, שָׁר *to turn back*; שָׁפָה *a lip*, שָׁפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as שָׁכַן and שָׁכַן and שָׁכַן and שָׁכַן, and by the fact that ס is in a few instances written for ש, e. g. נָסַח Ps. 4:7 from נָשַׁח, שָׁכַל Eccles. 1:17 for שָׁכַל; Jer. 19:2 from חָרַשׁ but חָרַשׁ Isa. 3:17. The original identity of ש and ש is apparent from their being used interchangeably in the alphabetic psalms Ps. 119:161—168 and other biblical acrostics Lam. 3:61—63, as well as from the etymological connection between שָׁאֵר *leaven* and כֶּסֶף *a vessel in which bread is leavened*; שָׁדַד *to shudder*, שָׁדַד *horrible, causing a shudder*; שָׁכַר *to hire*, שָׁכַר *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh, tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כ *k* from פ *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ה has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ש had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus שְׁמִיָּה Γόμορρά, חֵלִי 'Ηλί, שְׁמִיָּה Ἀμαλῆκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שְׁמַנְךָ *Sh'mang*, שְׁמֹנֶה *gnūmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; פ נ מ כ צ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך, or closed up by joining its last with its initial stroke, thus ך.

a. The few instances in which final letters are found in the middle of words, as לִמְרִיבָה Isa. 9 : 6, or their ordinary forms at the end, as נִחַם Neh. 2 : 13, נִחַם Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכָהֵן Ps. 80 : 16, or smaller, as בְּהִבְרָאֵם Gen. 2 : 4, or above the line, as כְּדָעֵר Ps. 80 : 14, or inverted, as בְּסֶסֶן Num. 10 : 35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as וְיִצְחָקִי Gen. 33 : 4, כְּלֵאָה Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended ך in כְּנִיָּהוּ Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In נֶחֱוִי Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; וְיִצְחָקִי Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15 : 19 is וְיִצְחָקִי); the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended α of Ἀλφά, etc., which points to the Aramaic form אֶלֶף.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, *a snake* or *a bag*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäisches Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ נ ל succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (p omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31: 10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and מ are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

| | Breathings. | Mutes. | | Liquids. |
|--------|-------------|---------|-----|----------|
| Middle | א | ב ג ד | | |
| Smooth | ה | ו ז ח ט | (כ) | ל מ נ |
| Rough | ע | פ ק ר | | |

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them θ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

| | | | | |
|-----------|---|---|---|---|
| Gutturals | א | ה | ח | ע |
| Palatals | ג | י | כ | ק |
| Linguals | ד | ט | ל | נ |
| Dentals | ז | ס | צ | ש |
| Labials | ב | ו | מ | פ |

ך has been differently classed, but as its peculiarities are those of the gutturals (אורז ברוך) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

| | | | |
|---------|---|---------|----------------------|
| Weak, | { | א ה ו י | Vowel-Letters, |
| | | א ח ע | Gutturals. |
| Medium, | { | ל מ נ ר | Liquids, |
| | | ז ס צ ש | Sibilants. |
| Strong, | { | ב פ | Aspirates and Mutes. |
| | | ג כ ק | |
| | | ד ת ט | |

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth כ פ ט and middle forms כּ פּ טּ, which may be either aspirated or unaspirated, the two last have each an additional representative כּ טּ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat ט as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both π and φ.

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אֲרִיזוֹת שְׁרָשִׁיאוֹת) and serviles (אֲרִיזוֹת הַשְּׂמִינִי). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words **אֶתָּן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הָאֵלֶּיךָ** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ס** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִקְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שְׂמֵלֶאכֶרֶךְ בֵּיתוֹ** *for his work is understanding*; **אֲנִי שְׁלֹכֶה** *I Solomon am writing*; **אֶךְ חֲבֻנּוֹ** *only build thou my peace*, **כְּשֶׁחַיִל אֵב חֲמוֹן** *like a branch of the father of multitude*; **מֹשֶׁה כָּרַב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֵׁם אֵלִירֵךְ נִכְרַב** *the name of Elias is written*; and Nordheimer **שָׂאֵל הוּן מִכְרַבִּי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **א ה ל ס ת**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגַר** for **וְגִימָר** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ח with the letters immediately preceding; thus ך or חק 500, ם or חר 600, ן or חש 700, ך or חח 800, ף or חח 900. Thousands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus חכ 421. Fifteen is, however, made not by יח, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9 + 6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דְּבַר *he spake*, in Ex. 6: 29 דְּבַר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 דְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 קָדֶר *pestilence*. So וַיִּשָּׁק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיְשַׁבְּרֵם is in Jer. 32: 37 וַיְשַׁבְּרֵם *and I will bring them again*, and then וַיְשַׁבְּרֵם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ם was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ן was in like manner made to represent its cognates *ū* and *ō*; and the two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or ם for *ě* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֲט *lāt* Judg. 4: 21, דַּאֲג *dāg* Neh. 13: 16 K'thibh, קַאֲם *kām* Hos. 10: 14, זַאֲזֵל *zāzēl* Lev. 16: 8, רַאֲשׁ *rāsh* Prov. 10: 4 and in a few other passages, צַאֲרַר sometimes for *rāmōth*, צַאֲרַר *tsarvār*, אַאֲבַאֲכַאֲךְ Hos. 4: 6 if not an error in the text perhaps for *emā-āk*; final *ā* which is much more frequently written, is denoted by ה, e. g. גַּאֲלָה *gālā*, מַאֲלָה *malkā*, אַאֲחָה *at'ā*, rarely and only as an Aramæism by א, e. g. חַאֲגָה *khoggā* Isa. 19: 17, קַאֲרַחָה *korhkhā* Ezek. 27: 31 K'thibh, גַּאֲבַחָה *gāb'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *i*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צַיִרִים or צִירִים *tsivrihim*, צִירִי *tsivrihī*; שִׁבְּבוּ or שִׁבּוּ *shūbbū*. In the former position ם stands for the first pair of vowels, and ן for the second, e. g. מֵנִיקוֹת *mēnikōth*, נִסְגֻּחֹת *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֶשֶׁשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יַאֲנֵץ *yānēts* Eccles. 12: 5; זֹחַח *zōth*, פֹּרֹחַח *pōrōth* Ezek. 31: 8, בִּצְאֹחִי *bitsōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by ם, and *ō* by ן, though ה is frequently and א rarely employed for the same purpose, e. g. מַאֲלָה *malkhē*, מַאֲלָה *malkō*; חַאֲיָה *h'yē*, פַּרֹה *parō*; לֹא *lō*. Final *ě* is represented by ה, medial *ě* by ם, though this is only written in a few particular forms, e. g. יִיְהִי *yih'yē*, חַאֲיִינָה or חַאֲיִינָה *tih'yenā*; מַאֲלֵתְהֶם *mīlēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus סֹבְחָה is commonly סֹבַח or סֹבַח, only once סֹבַח 2 Kin. 8: 21; יַאֲקֹחַ is יַאֲקֹב except in Jer. 33: 26 where it is יַאֲקֹב; תַּאֲשֶׁה is תַּאֲשֶׁה, but in Ex. 25: 31 תַּאֲשֶׁה; תַּאֲשֶׁה according to the analogy of similar grammatical forms would be תַּאֲשֶׁה, but in Ps. 19: 14 it is תַּאֲשֶׁה; תַּאֲשֶׁה is in Jer. 2: 11 written in both the usual and an unusual way, תַּאֲשֶׁה and תַּאֲשֶׁה; מַאֲלָחִים is מַאֲלָחִים except in 2 Sam. 11: 1, where it is מַאֲלָחִים; גַּאֲבֻלָּה is in Deut. 32: 8 גַּאֲבֻלָּה, in Isa. 10: 13 גַּאֲבֻלָּה, in Ps. 74: 17 גַּאֲבֻלָּה; לֹא meaning *not* is לֹא, meaning *to*

him is לו, though these are occasionally interchanged; *zō* is written both זז and זי; and *pō* פז, פי and פפ. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *ʾēlōhīm*; נָחֻן *nāthūn*, נְחֻנִּים *n'ṭhūnim* or נְחֻנִּים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *kōhēh* Dan. 11: 6, always elsewhere כהן; קֹדֶשׁ *kōdesh* Dan. 11: 30, for קדש; דָּוִיד *dāvidh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲרֵר *ārēr* Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַלְסָא *mālsā*, רִשְׁוֹן *rishōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ǝ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

| Long Vowels. | | Short Vowels. | |
|--------------|------------|----------------------------|------------|
| קָמֶץ Kámets | <i>ā</i> — | פָּתַח Páttahh | <i>ǣ</i> — |
| צֶרֶךְ Tsérē | <i>ē</i> — | סֶגוֹל Séghol | <i>ě</i> — |
| חֹלֶם Hhólem | <i>ō</i> — | קָמֶץ חֹטֵף Kámets Hhātúph | <i>ǝ</i> — |

Doubtful Vowels.

| | | |
|-----------------|-----|------------------------|
| חִירֶק Hhírik | — | <i>ī</i> or <i>ĩ</i> |
| שׁוּרֶק Shúrek | — — | } <i>ū</i> or <i>ũ</i> |
| קִבּוּץ Kíbbuts | — | |

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi^a, which is a dot over its centre. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפֹּס *tīrpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִשׁ *ish* not *iyōsh*, רָאשִׁים *rāshīm*, רִישׁוֹן *rīshōn*, but בֹּשֶׁת *b'ōsh* where א is a consonant. Shurek is a dot in the bosom of the letter Vav, thus װ. It will be observed that there is a double notation of the vowel *u*. When there is a װ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of װ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum װ = *ī*, and Hhirik parvum — = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ü*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not װ, but —. The punctuators never introduced the letter װ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ך and ך , י and י , is not one of quantity, for י and י are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kametz and Kametz Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kametz-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kametz and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kametz-Hhatuph, *hurried Kametz*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters א ה ו י (which have been formed into the technical word אֵלֶּיךָ El'vi) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Daghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesh-forte belong only to consonants: thus קֹוֶקָה *kōvekā*, אֹוֹן *āvōn*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֲדָה *ēdh'vōth*, וְחַיָּה *v'hīyā*, קִיָּיָם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghesh-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בֹּי *bō*, לֹי *lō*, but שָׁרִי *sāray*, גֹּי *gōy*, גָּלִי *gālīy*, תָּרִי *tār*, שָׁלִי *shālīv*, זִי *zīv*; the combination יי is pronounced *āv*, עָנִי *ānī* and אָנֹו *ānāv*, סָתִי *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טִיטֵי *tītē*, רִשְׁוֹן *rīshōn*, פִּירָה *pīrā*; final ם is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ן in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ן, e. g. רִשְׁוֹן Jer. 27: 20, רִיבֹוֹן Ezek. 27: 15, בְּהַרְרֹוֹן Ps. 30: 4, רִשְׁוֹן Isa. 44: 17, לִיבֹוֹן Jer. 33: 8, נִבְרֹוֹן Nah. 1: 3. In אֲנִיָּה 2 Chron. 8: 18, and אֲנִיָּה Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Hhatuph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פִּדְהָצִיר Num. 1: 10, מִשְׁחָאֵל 2 Sam. 2: 19, also written מִשְׁחָאֵל 1 Chron. 2: 16. In such words as מִשְׁחָה Jer. 22: 6, מִשְׁחָה Deut. 21: 7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings מִשְׁחָה, מִשְׁחָה § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (וּ) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of וּ and יִ to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When וּ and יִ stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נֵר *nēr*, מוֹת *mōth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akimōthī*, קָמִי *kāmūs*.

a. Hhirik with Yodh is short in וַהֲמִיטִי *vah^amittiv* 1 Sam. 17: 35, בִּיקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45: 10, לִיקֶהֱתִי *likk'hāth* Prov. 30: 17, לִישׁוֹדֶי *lissōdh* 2 Chron. 31: 7. In צִיָּהֶלֶךְ 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻכֵּי *hhukkē*, לְאֻמִּים *l'ummim*, יֻלַּדְהוּ *yulladh*, חֻכָּה *hhukkā* Ps. 102: 5, אֲלֻמִּים 2 Chron. 2: 7, חֻזִּי Ezek. 16: 34.

§ 15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§ 16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא emptiness, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesht-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. בְּשִׁמְרָם, בְּלִלְךָ, קָשָׁשׁ, אֲמַרְתָּ, אֵל, נִחַף. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיִּקְהָה, nor as a general rule to a final consonant preceded by a quiescent; thus הִשָּׂאָה, וְבָאָה Ruth 3: 4; הָיִיתָ Isa. 62: 3, though in this case it is sometimes written, e. g. וְבָאָה 2 Sam. 14: 3; וְהָיִיתָ 2 Sam. 14: 2; וְהָיִיתָ Judg. 13: 3; הוֹצֵאתָ 1 Kin. 17: 13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הָטָא, נִיָּרָא, רַבִּיָּא, דְּהוּא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יְרֹא y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִישׁוֹן rīshōn Job 15: 7, תִּסְסֵנָה tissena Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ع in Arabic. In such forms as רִגְלֵי Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (ךְ *quiescens*), or vocal (ךְ *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as

in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְחֵם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **יַאֲבֹד** *y'abbedh*, **דְּוִי** *s'ēth*, **דְּוִי** *d'u*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **סֻנִּי** *sūnī*, **תִּכְחִי** *tikhī*, **לֹוֹלָם** *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיָאֲכֹבֶה** *b'ya'kōbh*, **כְּיֹוֹם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בְּיָאֲדֶה** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרָאֲחָה** *brākhā*, **גְּלִילִים** *g'līlīm*, and with Methegh was pronounced as Pattahh e. g. **בְּמִקְחֵלֹת** *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh **ֶ֫**; thus, **עֶמֶד** *'mōdh*.

Hhātēph-Seghol **ֶֿ֫**; thus, **עֶמֶר** *'mōr*.

Hhātēph-Kamets **ֶֿֿ֫**; thus, **הֶלִי** *hh'li*.

a. Hhātēph (**ֶֿֿֿ֫** *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. **רַבְבִּי** Num. 10: 36, or a letter from which Daghesh-forte has been omitted **הַקְרָא** Gen. 27: 38, after initial **הַקְרָא** Gen. 2: 12, **וְשָׁמַע** Dan. 9: 18, **וְשָׁמַע** Lev. 25: 34, **וְשָׁמַע** Ezek. 26: 21, after a vowel which has arisen from Sh'va **סֶבֶלִי** and in certain forms of **אֵל** *to eat* and **בֵּלֶה** *to bless*, e. g. **הַאֲבִיחָה** Gen. 3: 17, **קְדָרָה** Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped **הַקְרָא** (from **הַקְרָא**) Num. 23: 25, **הַקְרָא** Job 2: 7, **הַקְרָא** Ezek. 41: 4, **נִבְלִים** Gen. 41: 5, **צִפְרִים** Ps. 104: 17, **אֲבִיחָה** Isa. 27: 3, **אֲבִיחָה** Jer. 31: 33, and in a few other

instances לָקַחְתָּ Gen. 2: 23, אָלְמָנָה Ruth 2: 2, 7, וְיָצְאָה 1 Kin. 13: 7, וְיָצְאָה. Hhateph-Seghol occurs but once יָצְאָה 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. בָּסְעָה 2 Kin. 2: 1, בָּסְעָה ver. 11.

PATAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive —, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū'h*, שָׁמֹעַ *shāmō'*, מַגְבִּיחַ *maghbī'h*, שָׁמַעַתַּי *shāmā't*, יִגְהַדַּי *yihhd*.

a. Some grammarians deny that Pattahh furtive (גָּנוּב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַעַתַּי should accordingly be read *shāmaat*, and יִגְהַדַּי *yihhad*. But both the Sh'va under the final letter, § 16, and the Daghesh-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיעַ or רָקִיעַ for רָקִיעַ.

SYLLABLES.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ה occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by

a quiescent letter or not, are called simple, e. g. חָהָה *ḥkhā*, עִלְלָה *ō-lī*. (The first syllable of this second example begins, it will be perceived, with the consonant ע , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמֶטֶם *kam-tem*, חָלַכְתָּ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוֹרִי *z'rōi*, אֲנִי *ʾnī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

| | | | | | | | |
|------------------|-------------------|-------------------|--------------------|------------------|--------------------|----------------|--------------|
| אֲדָמָה | אֱלֹהִים | בָּרוּךְ | בְּיוֹמָם | אֲדָמָה | הַדְּלוּת | סֵפֶר | זֶה |
| ā-dhām | ʾlō-hīm | b'rō | b'yóm | ā-dhām | tō-l'dhóuth | sé-pber | zē |

Gen. 5: 1. אָדָם קָנָה אֱלֹהִים בִּדְחֻת
 ō-thō ā-sā ʾlō-hīm bidh-múth

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus כָּ *k* (1) + אָ (2) = 3, תָּ (1) + אָ (1) + לָ (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, *הַשָּׁמַיִם*, *הַיָּם*, *הַיָּבֵשׁ*, *הַיָּבֵשׁ*, *הַיָּבֵשׁ* and the like are formed after the analogy of *הַיָּבֵשׁ*. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, *בִּלְשׁוֹן* *bel-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. *יְהוֹשֻׁעַ*; so also in the proper names *יְהוֹשֻׁעַ*, *יְהוֹשֻׁעַ*, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus *הַרְבֵּית* *hhar'bhóth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus *הַיָּם* in which *ם* belongs in a measure to both syllables is for *הַיָּם*, *הַיָּם* *hahū* is for *hah-hū*, § 23. 3. a, *יְהוֹרֹג* *yah'rōg* is for *יְהוֹרֹג*, *יְהוֹרֹג* *neheph'khū* is for *neh-p'khū*. See also § 20. 2 and § 22. a.

AMBIGUOUS SIGNS.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. *יְרֵשׁ* or *יְרֵשׁ* *yi-rash*, *יְבִנֵּנוּ* *yibh-nu*, *יְבִנֵּנוּ* or *יְבִנֵּנוּ*.

g'bhū-lō, יֹלְדֹר or יוֹלְדֹר *yul-ladh*, כֹּלָם or כּוֹלָם *kul-lām*, מְעוּזִי or מְעוּזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hhīm*, לִי *lī*, גָּבֵל or גְּבִיל *g'bhāl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-lū*, the only exception being that Hhirik is short in the mono-syllabic particles אֵם, אֵשׁ, אֵם, אֵן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. וָיָז, וָיָשָׁב, וָיָרָב. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יָרָאָה, יָרָאָה, יָרָאָה Gen. 22: 8, which follow the analogy of יָרָאָה, and in קָבַע Isa. 10: 34, קָבַע the first vowel is short; in גְּבִילָם, the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יָרָאָה *yī-r'ū*, from יָרָא *rā* to fear, and יָשָׁנָה *yī-sh'nū* from יָשָׁן to sleep; but יָרָאָה *yir-ū* from יָרָא to see, and יָשָׁנָה *yish-nū* from יָשָׁן to do a second time.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפֶז *hhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets e. g. חֶפֶז *hhokh-mā*, חֶפֶז *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and

accompanied by Methegh, e. g. **בְּהִירִי** *bo-hl^hrī*, **תֹּחַלְהֵם** *to-obh^hlēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus **וַאֲנִיִּי** with the prefixed conjunction *voⁿniggōth*, **הָאֲנִיִּי** with the article *hāⁿniggā*; **יִבְרָךְ** in the Hophal *yo^mmadh*, **יִבְרָכְהוּ** Isa. 44: 13 in the Piel *y'thā^o-rēhū*. The first vowel is *ō* in **צָהָרִים** from **צָהַר**, **קָרְשִׁים** from **קָרַשׁ**, **שִׁשְׁרִים** from **שִׁרַּשׁ**, **נִשְׁתַּחֲוִי** Isa. 38: 14, **קָבַהֲרִי** Num. 22: 11, **אֶרְהִי** Num. 23: 7 and the like, and the first two vowels in such words as **פָּלַלְכֶם** from **פָּלַל** Isa. 30: 12, **קָרַבְכֶם** Deut. 20: 2, **קָרַבְתִּי** Hos. 13: 14, **קָבַלְתִּי** 2 Chron. 10: 10, **קָבַלְתֶּם** 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in **נָהָרִי** Job 16: 19 from **נָהַר**, **הִרְשִׁים** from **הִרַּשׁ**, **בָּבֶלֶר** from **בָּבֶל**. The word **שֹׁמְרָה** is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive **שֹׁמְרָה** Obad. ver. 11, and the future **שֹׁמְרָה** Gen. 32: 18, but *ā* in the preterite **נָהָתָה** 1 Sam. 24: 11. The best authorities decide that **בָּהִירִים** should be pronounced *bā^ttīm*, not *bō^ttīm*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: **רָדַשׁ** Ps. 38: 21 (in some editions), **רָל** Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald **סָדַר** Judg. 19: 5 comp. ver. 8, and **קָב** Ezek. 41: 25; in Dan. 11: 12 **וְרָנָם** the points belong to the marginal reading **וְרָם**, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: **קִנְדָּרִי** Ps. 16: 5 (in some editions), **קִרְבֵּי** Ps. 55: 19, 22, **סִבְבָּה** Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. **בִּטְחָהָהָם** Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. **וְנָגַחְתָּ** Ex. 21: 22 *v'nāgh'phū*, **וְנָכַרְתָּ** Ex. 21: 35 *ūmākh'rū*, § 45. 5.

c. Inasmuch as **מַחְרֵר** is derived from **מָחַר** *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in **הִרְבֵּנוּ** 1 Sam. 13: 21, **הִרְבֵּנוּ** Eccles. 12: 11 and **הִלְלִי** Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of **קָרַבְתִּי** Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶר *jasper*, and יָסָדֶם *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (ֹ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesht-forte, or Methegh: none of which ever immediately succeed Hhateph-Kamets. Such a form as יָסָדֶם Ezek. 26: 9 in some editions is an impossible one if (ֹ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as בְּסִיגִיָּה *Jer.* 22: 20, יָסָדֶם *Isa.* 27: 4, or to replace it, as יָסָדֶם from יָסָדֶם Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before וָ and וּ, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'khartām*, זָכְרָתָ *zūkhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: זֹכְרֵי *zō-kh'rē*, תִּזְכְּרוּ *tiz-k'rū*, לִבְנֵה *libh-ne*,

תִּכְתּוֹל־נָה *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הֶזְקָרִים = הֶזְקָרִים *haz-z'khārīm*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: עֶז־כְּרָא *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesheforte has been omitted, וַיִּבְחַשׁ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַלְהוּ *hal'lū*, קִלְלָה *kil'lath*, צִלְלוּ *tsil'lō*, אָלַי *al'lay*, חִלְקֶה *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=3) after a long vowel; ד (=4) after Daghesheforte; ה (=5) the similar under the first of two similar letters.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagheshe-lene, Daghesheforte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֶשׁ לֵנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיִּהְיוּ בָּאָרָא Ex. 1: 1, עֲתָה וּפָן Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי בְּיָלְלִיתָ דְּרָפִי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי תְהוֹם Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֱלֹהֵי, which ends in a consonant. In three instances, however, e. g. אֱלֹהֵי בָם Ps. 68: 18, קְרָאָהוּ Isa. 34: 11, שָׁלַח בָּהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּחֲרָה, שָׁמַעְתָּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְבָרֶכְתָּהּ, עֲבַדְתָּם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܝܫ (דָּגֶשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his *Chaldee Lexicon*, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is ܠܡܢܐ (ܠܡܢܐ). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܫܝܬܐ softness), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܡܝܬܐ hardness), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, τινύθην; οὐκ ἔχω, οὐχ ἔξω; μέθ' ἑμίν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, בְּבַב *l'bbabh* with the prefix בְּ becomes בְּבַבְּב *bil'bbabh*, not בְּבַבְּב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. בְּבֹרֵךְ, בְּבֹרֵךְ, בְּבֹרֵךְ, בְּבֹרֵךְ from בֹּרֵךְ; yet with occasional exceptions, as בְּבֹרֵךְ Lev. 23: 39, where ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. חֲבַבְתָּם, חֲבַבְתִּי for חָבַבְתָּם, חָבַבְתִּי. (3) The construct plural of nouns עֲבָרִים from עָבַר, חֲרָבוֹת from חָרַב, though with occasional exceptions, as חֲרָבוֹת Cant. 8: 6, but חֲרָבוֹת Pa. 76: 4; צִבְּרִים Isa. 5: 10, חֲרָבוֹת Pa. 69: 10, בָּרָבִי Gen. 50: 23, but בָּרָבִי Judg. 7: 6; בָּנָי from בָּנָה, בָּנָי from בָּנָה are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in הָ, מִלְּחָמָה from מָלַח, מִלְּחָמָה from מָלַח, עֲבָרָה (only occurring with suffixes) from עָבַר, but not מִלְּחָמָה. Also a few other nouns of different forms, viz.: מִלְּחָמָה, but מִלְּחָמָה, מִלְּחָמָה, מִלְּחָמָה, מִלְּחָמָה. (5) After prefixes, as He interrogative, e. g. הֲיִדְּעָתָם Gen. 29: 5 from יָדָעַתָּם, and inseparable prepositions, e. g. לְיָדָי from יָדָה, מִיָּדָה from יָדָה, מִיָּדָה from יָדָה. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. לְיָדָה, מִיָּדָה, מִיָּדָה, מִיָּדָה Isa. 31: 4, לְיָדָה Num. 4: 23, 8: 24; מִיָּדָה, מִיָּדָה. (6) The suffixes of the second person הָ, הָ, הָ never receive Daghesh-lene, מִיָּדָה, מִיָּדָה, except once after Nun Epenthetic, § 101, 2 (5), מִיָּדָה Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, מִיָּדָה Ezek. 27: 12 must have as its ground form מִיָּדָה, not מִיָּדָה; and מִיָּדָה Hos. 7: 6, מִיָּדָה Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates מִיָּדָה, מִיָּדָה.

b. The omission of Daghesh-lene from the final letter of מִיָּדָה Prov. 30: 6, abbreviated from מִיָּדָה or מִיָּדָה, and from the aspirate in the proper names מִיָּדָה Josh. 15: 38, 2 Kin. 14: 7, and מִיָּדָה Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. מִיָּדָה Gen. 11: 31 and elsewhere, מִיָּדָה Gen. 46: 28, מִיָּדָה Ex. 15: 1, 21, מִיָּדָה Ex. 15: 13, מִיָּדָה Deut. 16: 1 (comp. מִיָּדָה Gen. 20: 9), מִיָּדָה Deut. 31: 28 (comp. מִיָּדָה Isa. 8: 2), מִיָּדָה Gen. 35: 29, מִיָּדָה Isa. 40: 7, also Ex. 15: 11, 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in מִיָּדָה followed by מִיָּדָה Gen. 39: 12, Jer. 3: 25 or by מִיָּדָה Ex. 14: 4, 17, Lev. 25: 53, or by מִיָּדָה (in Baer's text) Gen. 32: 11, 40: 7; in מִיָּדָה followed by מִיָּדָה Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramaic in מִיָּדָה followed by מִיָּדָה Dan. 3: 3 (in some copies) and in מִיָּדָה followed by מִיָּדָה Dan. 3: 3. The old strife as to the Daghesh in the word מִיָּדָה two is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from מִיָּדָה; Schultens as Daghesh-forte arising from an assimilated מִיָּדָה, contending that it was for מִיָּדָה from מִיָּדָה; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated מִיָּדָה with a sibilant, such as is obviated in the Hithpaal of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition מִיָּדָה without the Daghesh, מִיָּדָה Judg. 16: 28, and again with the same preposition with it, מִיָּדָה Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesth-forte (דָּגֶשׁ־פֶּזֶק) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּימָל *vayyimāl*. Daghesth-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שָׂרָאֵשׁ Cant. 5: 2, חִיֵּיךָ Prov. 14: 10.

a. For other examples of Resh with Daghesth-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. *b.*

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְּקֶדֶת *yippākēdh*. Daghesth-forte in these letters is readily distinguishable from Daghesth-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesth-forte if a vowel precedes, otherwise it is Daghesth-lene.

3. Daghesth-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesth-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesht-forde *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesht, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (-), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesht-forde to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesht-forde which represents such a doubling is called compensative; e. g. כְּרִי, formed by appending the syllable רִי to the root כְּרָה; נִחֲרִי composed of the same syllable and the root נִחַר, whose last letter is changed to ר to conform with that which follows; סִבִּי from סִבָּה. 2. When the reduplication is indicative of a particular grammatical form the Daghesht-forde is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְחַנֵּן, הִתְחַנֵּן, and certain forms of nouns, as, גִּבּוֹר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesht-forde conservative; e. g. יִסֵּב for יִסֵּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesht-forde conjunctive; e. g. קִרְבִּי צִא, קִרְבִּי-צִא, מִהֲצִא. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesht-forde dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. אִנְנִי inn'bhē for

יְהִי *in'blē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. **הִתְלַחֵץ** for **הִתְלַחֵץ**. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. **רַמְמוּ** *rammū*, not *ra'mā* Gen. 10: 7, **יַזְזֵר** *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (**לְתַפְאֶרֶת הַקְרִיאָה**).

a. Daghesh-forte conjunctive occurs regularly after the pronouns **אֲנִי** and **הוּא** followed by Makkeph, e. g. **בְּחַטֹּיִם וּבְהַזְנוֹתֵי** Ps. 133: 1, **וְהִתְחַלֵּה** Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph **לִקְהֹל־זֶה** Gen. 2: 23, **וּבְשִׁנְה־בִסֶּטֶה** Gen. 43: 15, or having a conjunctive accent on the penult, **זֶה־הַ** Gen. 3: 14, **אֵלֶּה־הֵם** Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent **מִתְּהֵיחַ** **בְּרֵחַ** **בְּצִיָּה** (for **בְּצִיָּה**) Ps. 84: 4, but **בְּצִיָּה** Deut. 24: 1, **שָׁרָה** Ezek. 17: 8; this proviso does not attach to the futures and participles of **לִי** verbs **לִי־יָה** Gen. 1: 11, **לִי־יָה** Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants **וּבְשִׁנְה־בִסֶּטֶה** Gen. 27: 26 or is immediately preceded by **מִתְּהֵיחַ** Gen. 30: 1, but **וּבְשִׁנְה־בִסֶּטֶה** Ps. 45: 5. Words having the secondary accent **מִתְּהֵיחַ** on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate **וּבְשִׁנְה־בִסֶּטֶה** Gen. 49: 31, but **וּבְשִׁנְה־בִסֶּטֶה** Gen. 2: 4. The inseparable particles **וְ**, **כִּי**, **לֵךְ**, **וְ**, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except **לֵךְ** which follows the ordinary rule **לֵךְ** Deut. 10: 1, and one additional instance **וְלֵי־לֵךְ** Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final **וְ** **וְ** Gen. 19: 14, **וְ** **וְ** Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet **וְ** **וְ** Gen. 19: 2, **וְ** **וְ** Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. **וְ** **וְ** Ex. 4: 2 for **וְ** **וְ**, so **וְ** **וְ** Isa. 3: 15, **וְ** **וְ** Mal. 1: 13, **וְ** **וְ** Isa. 27: 8.

b. Daghesh-forte *separative* occurs only in the following examples:

| | | |
|------------------------------|------------------------------------|------------------------------|
| אֶבְרָהָם Hos. 3: 2. | לִיקְרָה Prov. 30: 17. | עֲבָדָה Deut. 32: 32. |
| בִּיקְרוֹתָיָהּ Ps. 45: 10. | יִקְרָה 1 Sam. 28: 10. | עֲבָרָתָיָהּ 2 Sam. 23: 27. |
| הַיְבָרִים Am. 5: 25. | פְּשׁוֹתַיִךְ (?) Ezek. 13: 20. | Jer. 29: 27. |
| הַבְּעֵקְרָה Gen. 18: 21. | | עֲבָרִים Isa. 58: 3. |
| הַפְּחָה Gen. 37: 32. | כְּנִלּוֹתָהּ Isa. 33: 1. | עֲבָרָתָיָהּ Am. 5: 21. |
| הַיְבָרִים Gen. 17: 17. | כְּמִגְרוֹתָהּ Joel 1: 17. | עֲבָרָה Gen. 49: 17. |
| הַרְאִיָּה 1 Sam. 10: 24, | כְּמִרְיָם Job 9: 18. | Judg. 5: 22. |
| 17: 25. 2 Kin. 6: 32. | מִנְזִלָהּ Nah. 3: 17. | עֲבָחוֹתָהּ Ps. 89: 52. |
| הַמְרוֹתָם Job 17: 2. | כְּקִדְשׁ Ex. 15: 17. | עֲבָחוֹתָהּ Ps. 77: 20. |
| הַמְשִׁינִי Ex. 2: 3. | כְּקִרְחָה Deut. 23: 11. | עֲשָׁבוֹתָהּ Prov. 27: 25. |
| הַחֲרִיטָה (?) Judg. 20: 43. | נִצְרָה Ps. 141: 8. | עֲשָׂהתְּהִי Ps. 119: 139. |
| הַחֲרִיטָה 1 Sam. 1: 6. | נִצְרָה Prov. 4: 13. | עֲשָׂהתְּהִי Ps. 88: 17. |
| חֲרִיטָה Isa. 57: 6. | נִצְרָה Judg. 20: 32. | בְּשָׁחוֹתָם (?) Ps. 37: 15. |
| חֲרִיטָה Gen. 49: 10. | סִבְבוֹ Jer. 4: 7. | Isa. 5: 28. |
| | סִבְבוֹ Isa. 9: 3, 10; 27, 14: 25. | טִבְבוֹלָה Ps. 58: 9. |

This list is corrected and enlarged from Gesen. *Lehrg.* pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after *He* interrogative in some instances not included in the above list.

c. Daghesh-forte *emphatic* occurs only in חֲרִיטָה Judg. 5: 7. 1 Sam. 2: 5; רִחְמֵהּ Job 22: 12 (Edit. Baer); וְרִחְמֵהּ Job 29: 21; רִחְמֵהּ or רִחְמֵהּ Job 21: 13; מִרְשָׁה Isa. 33: 12, Jer. 51: 58; מִרְשָׁה Ezek. 21: 15, 16; נִקְשָׁה Ezek. 6: 9; נִקְשָׁה Isa. 41: 17; נִקְשָׁה Ezek. 27: 19; קִשְׁיָה (?) Isa. 19: 6; and probably הֲרִחְמֵהּ Job 13: 9 (not in pause).

d. Daghesh-forte *orthophonic* also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֶם-מִשְׁחָהּ Gen. 14: 23, לֹא-כִלְיָהּ Gen. 31: 54, and some manuscripts have מִשְׁחָהּ Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. לֹא וְיִאֲכָרֵהּ (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֹא וְיִאֲכָרֵהּ Gen. 3: 17, קִלְמִלְאֲהֻהּ Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ר, e. g. אֶם-שִׁמָּהּ probably *esh-sh'mām* Gen. 5: 2, בְּבִרְיוֹתָהּ זֶה Gen. 4: 4, שִׁבְחֵהּ-לֵךְ Lev. 15: 32. See Gesenius' *Lehrgebäude* pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶתְּ, אֶתְּ, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

when it retains its consonantal power; e. g. אָרְצָה *artsāh*, אָרְצָה *artsū*, לְקַחְהָ *l'kālhhāh*, לְקַחְהָ *lāk'hhā*. The point four times found in אָרְצָה Gen. 43: 26, Ezra 8: 18, אָרְצָה Lev. 23: 17, אָרְצָה Job 33: 21, though called a Daghesh in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רָפֵה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הָרְסָה Ex. 9: 18, וְשָׁעָה Lev. 13: 4, בְּרִשְׁתָּהּ Num. 15: 28, לָהּ Num. 32: 42, בְּשִׁבְתָּהּ Job 31: 22 in some copies. In הָרְסָה Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא הָרְסָה Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated.

ACCENTS.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (מְקַרֵּי) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (פְּרָשִׁים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינָה. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

| | | |
|-------------|-----|----------|
| *1. Sillūk | (,) | סִלּוּק |
| *2. Athnāhh | (^) | אַתְנַחֲ |

CLASS II. *Kings.*

| | | |
|------------------|-----|---------------------|
| 3. S'ghōlta | (^) | סְגְהוֹלְתָּ postp. |
| 4. Zākēph Kātōn | (^) | זָכָה קָטוֹן |
| 5. Zākēph Gādhōl | (^) | זָכָה גָּדוֹל |
| *6. Tiphhhā | (,) | תִּפְחָה |

CLASS III. *Dukes.*

| | | |
|-----------------|-----|-------------------|
| *7. R'bhīr | (^) | רְבִיז |
| *8. Shalsheleth | (^) | שִׁלְשִׁלֶּת |
| *9. Zarkā | (^) | זָרְקָה postp. |
| 10. Pashtā | (^) | פָּשְׁתָּה postp. |
| 11. Y'thīb | (,) | יְתִיב prep. |
| 12. T'bhīr | (,) | תְּבִיר |

CLASS IV. *Counts.*

| | | |
|----------------------|-----|----------------------------|
| *13. Pāzēr | (^) | פָּזֵר |
| 14. Karnē Phārā | (^) | כַּרְנֵי פָּרָה |
| 15. T'lishā Gh'dhōlā | (^) | תְּלִישָׁה גְּדוֹלָה prep. |
| 16. Geres | (^) | גֵּרֶשׁ |
| 17. G'rāshayim | (^) | גֵּרָשִׁים |
| *18. P'sik | (,) | פְּסִיק |

The Conjunctive accents, or *Servants*, are the following, viz:

| | | |
|-------------|-----|----------|
| *19. Merkā | (,) | מֶרְקָה |
| *20. Mūnāhh | (,) | מוֹנַחַח |

| | | |
|----------------------|-----|-----------------------------------|
| 21. Merkā Kh'phūlā | () | מֶרְכָּא כְּפִיּוּלָא |
| *22. Malpakh | () | מַלְפָּאךְ |
| 23. Dargā | () | דַּרְגָּא |
| *24. Kadh mā | () | כַּדְמָא |
| *25. Yerahh ben Yōmō | () | יֶרַח בֶּן יוֹמוֹ |
| 26. T'lishā K'tannā | () | תְּלִישָׁא קְטַנָּא <i>postp.</i> |

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, *small and great, causing suspension*; Tiphha, *palm of the hand*; R'bhi^a, *square or reposing*; Shalshleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. חָרָה Gen. 1: 2, or ends with two vowelless letters, e. g. וַיִּשָּׂא Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יָיַל Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, מִלְאֲכֹוֹ Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in וְיִצְחָק Gen. 26: 4, צֶאֱחָה Deut. 16: 3, the accent is Pashta, but in וְלִיזְרָעָה Gen. 17: 8, צֶאֱחָה 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. גִּטִּיב Gen. 1: 11, גִּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. הִקְטִיר Gen. 2: 14, כִּי Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הִיזָּה the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אִיּוֹב), whose initials form the technical word אֲבִתּוֹת. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

CLASS I.

| | | |
|------------------------------------|-------|-------------------|
| 1. Sillūk | (,) | סִלּוּק |
| 2. Merkā-Mahpakh or Ōlev'yōrēdh | (, ^) | עוֹלָה וְיִוָּרֵד |
| 3. Athnāhh | (, ^) | אֲתָנָה |

CLASS II.

| | | |
|-----------------------------|-------|-----------------------|
| 4. R'bhī* | (^) | רִבְיָה |
| 5. R'bhī* Mugrāsh | (^) | רִבְיָה מִגְרָשׁ |
| 6. Zarka or Tsinnōr | (^) | צִנּוֹר <i>postp.</i> |
| 7. Tiphhhā initial or D'hhī | (, ^) | תִּפְחָה <i>prep.</i> |
| 8. Pāzēr | (^) | פָּזֵר |
| 9. Great Shalsheleth | () | שֶׁלֶשְׁלֵת |
| 10. Azlā L'gharmēh | () | אֲזֵלָה לְגַרְמֵה |
| 11. Mahpakh L'gharmēh | (^) | מַחְפָּק לְגַרְמֵה |
| 12. P'sik | () | פְּסִיק |

CONJUNCTIVE ACCENTS.

| | | |
|-------------------------------|-----|-------------|
| 13. Merkâ | (,) | מֶרְכָּא |
| 14. Mūnāhh | (,) | מוֹנָחַ |
| 15. Mūnāhh superior or Illūy | (,) | עֲלִי |
| 16. Tiphhhā or Tarhhā | (,) | טִפְחָא |
| 17. Yerāhh ben Yōmō or Galgal | (v) | גַּלְגַּל |
| 18. Mahpakh | (,) | מַחְפָּחַ |
| 19. Kadh mā or Azlā | (,) | אֲזֵלָא |
| 20. Shalsheleth | (,) | שְׁלִשְׁלָה |

Tsinnōrith (˘) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְכָּא, or in an antecedent monosyllable, in which case it supplies the place of Makkeph *לֹא יֵרָדָה* for *לֹא יֵרָדָה*, *בִּי-יֵרָדָה* for *בִּי יֵרָדָה*. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַבִּיִּם.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, מֶרְכָּא; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְכָּא (Wickes) or מֶרְכָּא (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, מֶרְכָּא (Wickes) or מֶרְכָּא (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written *אֶל-וְאֵל* or *וְאֵל-וְאֵל* for *אֶל-וְאֵל*. The sign for R'bhi^a Muḡrāsh resembles a combination of R'bhi^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְכָּא. P'sik is occasionally used as with the prose accents, § 38. 1. a, to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhi^a Muḡrāsh, *Gereshed-R'bhi^a*; Tsinnor and Tsinnorith, *a water-course*; D'hhi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhhā, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhhā and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesh-lene after the former in *כִּי-יֵרָדָה* Prov. 8: 3, and the presence of Daghesh-forte Conjunctive after the latter in *וְיֵרָדָה* Ps. 3: 3.

POSITION OF THE ACCENT.

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed *Milra* (מִלְרָא *from below*), and in the latter *Milēl* (מִלְעֵל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18.2, thus: רַחֲמִימָה, יִצְחָק; יִרְבֵּה, מְנוּחָה. But the accent can never fall upon a vocal Sh'va, or upon a vowel which has arisen from Sh'va.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, פֶּקֶד, פָּקֶד, מְדַבֵּר, מְדַבֵּר, מְדַבֵּר; זָכַר, זָכַר, זָכַר; חָפֵץ, חָפֵץ, חָפֵץ; יָדָה, יָדָה, יָדָה; אֶרֶץ, אֶרֶץ, אֶרֶץ.

3. The only exception is a class of words called *Segholates*, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these

ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. נִדְּ, נִדְּהָ, נִדְּהָ, אֲבִדְּ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. בְּאַחֲתִי, בְּאַחֲתִי, בְּאַחֲתִי; בְּמוֹתִי, בְּמוֹתִי, בְּמוֹתִי.

3. A mixed syllable, whether an affix as תֵּן, תָּם, or suffix as כֵּן, כָּם, תֵּן, תָּם, will attract the accent to itself, הִלְכֶם from הִלֵּךְ; בִּלְכֶם from בִּלֵּךְ; הִרְמֶם from הִרְמֵם. In the unusual form פָּלְהֶם 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יִשָּׁב, יִשָּׁב, יִשָּׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, נִשְׁבַּח, נִשְׁבַּח, נִשְׁבַּח.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *pérsonify*, *personálicity*, *personifícation*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, גִּידָה Gen. 30: 1, בָּאָה Gen. 29: 6, are parti-

ciples, but בָּנְתָה Gen. 35: 18, בָּנְתָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנְתָה *they built*, from בָּנָה, but בָּנֵנוּ *in us*; שָׁבְתָה *they carried captive* from שָׁבָה, but שָׁבְתָה *they returned* from שָׁבָה; אָחַז *he has seized*, but אָחַז Job 23: 9 *I shall see* from אָחַז; יָרַע *it shall be evil* from יָרַע, רָעַע *he shall feed* from רָעַע; מָרְדָּה *he was rebellious*, מָרְדָּה *it was bitter* from מָרָה; מֵרָר *arise thou* (fem.), מֵרָר *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לֵילָה Gen. 1: 5, בָּנָה עִיר Gen. 4: 17, אָזַלְתָּ דֵּר Deut. 32: 36, וְהִתְאַבְדּוּ דֶּרֶךְ Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לִבְעֵר אֶתֶּן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7, הִשְׁמַע עִם־ Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הֵם, הֵן, כֵּם, כֵּן, § 33. 3, אֲבִיכֶם Gen. 43: 7; nor to a penult which is a mixed syllable, וְהִקְרָא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, יִקְרֹב לִי Judg. 6: 31, יִקְרָם לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed לִי קָרַב (קָרַב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable קָרַב לִי Num. 24: 22, נָבֵל צִיץ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct נִשְׁלַח הַשֶּׁהָ Ps. 105: 28, הִשְׁמַע עִם־ Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh וְהִשְׁמַע לִי Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. *עָתָה, אֲתָה, אֲנִי, אֲנִי*; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future *וַיֵּלֶךְ, וַיֵּלֶךְ*; so *וַיֵּלֶךְ, וַיֵּלֶךְ*. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. *יָרָא* Gen. 41: 33 for *יָרָא*; so *יָרָא* Zech. 9: 5, Mic. 7: 10, *הָיָה* Ps. 39: 14 for *הָיָה*; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus *לָמָּה* becomes *לָמָּה* before א Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ע Judg. 12: 3, 15: 10; *רִיבָה* becomes *רִיבָה* before ר Ps. 74: 22; so *הָיָה* Gen. 29: 21, *סִיָּרָה* Judg. 4: 18, *שׁוּבָה* Isa. 44: 22.

a. *לָמָּה, לָמָּה, לָמָּה, לָמָּה* are accented on the ultimate before *וַיֵּלֶךְ*, which the Jews read *וַיֵּלֶךְ*. In like manner *וַיֵּלֶךְ* becomes *וַיֵּלֶךְ* before *וַיֵּלֶךְ* Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In *פָּתַח אֶרֶץ* Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh *וַיֵּלֶךְ* Hos. 4: 4, or Pattahh furtive, *וַיֵּלֶךְ* Gen. 44: 2.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called *Sôph Päsûk* (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnabh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnabh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֱלֹהִים...הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 הָרֵקֶת...לְרֵקֶת. כֵּן: 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnabh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhī, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnabh is divided into five sections, בִּי יְהוֹשֻׁעַ...מִפֶּיךָ...לֵילָה...לְעֲשׂוֹת. בִּי, in 2 Kin. 1: 6 into six, אֶלִּיר...יְהוֹה...בְּיִשְׂרָאֵל...שִׁלַּח לְיָדֶיךָ...עֲקָרוֹן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^ⲕ Pashta ^ⲡ, Mahpakh ^ⲙ, Y'thibh ^ⲥ.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,

| | DISJUNCTIVES. CLASS I. | CONJUNCTIVES. | DISJUNCTIVES. CLASS II. | CONJUNCTIVES. | DISJUNCTIVES. CLASS III. | CONJUNCTIVES. | DISJUNCTIVES. CLASS IV. | CONJUNCTIVES. |
|------------------------|---------------------------|---------------|----------------------------|---------------|-----------------------------|---------------|----------------------------|---------------|
| PRIMARY SECTIONS. | ⋮ | , | } | ⋮ | ⋮ | ⋮ | } | } |
| | ⋮ | ⋮ | | ⋮ | ⋮ | ⋮ | | |
| | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | | |
| SECONDARY SECTIONS. | | | ⋮ | ⋮ | ⋮ | ⋮ | } | } |
| | | | ⋮ | ⋮ | ⋮ | ⋮ | | |
| | | | | | | | | |
| | | | | | | | | |
| | | | | | | | | |
| UNUSUAL SECTIONS. | | | | | ⋮ | | | |
| | | | | | ⋮ | | | |

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhír, Gen. 1: 4. If T'bhír be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshelath to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphllha, Gen. 1: 1. The accents which precede Tiphllha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī*.—The first Conjunctive before R'bhī will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalsheth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. *Kai ne Phara* is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וַיִּקְרָא Gen. 5: 5; Athnahh וַיִּאֶמֶר Gen. 24: 34; Zakeph Katon וַיִּבְרָא Isa. 1: 30; R'bhî וַיְהִי Gen. 7: 19; Pazer וַיִּאֶמֶר Gen. 22: 2; T'lisha Gh'dhola וַיִּקְרָא Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalshleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. **וַיִּשְׁרַח** Gen. 9: 20, **וַיִּבְרָא** Gen. 3: 5, **וַיִּבְרָא** Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent *Methegh*, § 44. *Tipliha* is thus five times written upon the same word with *Silluk*, e. g. Num. 15: 21, and eleven times with *Athnahh*, e. g. Num. 28: 26. *Munahh*, Gen. 21: 17, often stands upon the same word with *Zakeph Katon*; if the accent stands upon a mixed syllable and upon another than the initial letter *Kadhma* will take its place, Gen. 18: 20, 44: 24, 45: 14. *Kadhma* is also joined in this manner with *Darga*, Job 1: 15, *Munahh*, Lev. 10: 12, *Merka*, Judg. 21: 21, Neh. 12: 44, *Mahpakh*, Lev. 25: 46, and *Geresh*, Ex. 16: 15, 21: 22, 35. *Mahpakh* with *Munahh*, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alter-nate is repeated in the same section with or without its antecedents. Thus, *T'bhira*, Deut. 26: 2 **וְכָל**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. *Zarka*, 2 Kin. 1: 16 **וְכָל**, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. *Pashta*, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. *Pashta*, *Pashta* and *Y'thibh*, 2 Kin. 10: 30, Ezr. 7: 25. *Geresh* and *G'rashayim*, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Deut. 5: 6-21, which involves a double vocalization in certain words, e. g. **וְכָל** Ex. 20: 3, i. e. either **וְכָל** or **וְכָל**. Single words also occur with alternative accents, e. g. with *G'rashayim* or *Geresh* and *T'lisha Gh'dhola* **וְכָל** Gen. 5: 29, **וְכָל** Lev. 10: 4, **וְכָל** 2 Kin. 17: 13, **וְכָל** Ezek. 48: 10, **וְכָל** Zeph. 2: 15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhī, Pazer, Great Shalsheth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhī and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhi^a and L'gharmeh Ps. 5: 11. Great Shalsheth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

| | DISJUNCTIVES. CLASS I. | CONJUNCTIVES. | DISJUNCTIVES. CLASS II. | CONJUNCTIVES. |
|------------------------|---------------------------|----------------|----------------------------|---------------|
| PRINCIPAL SECTIONS. | ⋮ | ⋮ { ⋮ } () | ⋮ | ⋮ ⋮ |
| | ⋮ | ⋮ } () | ⋮ | ⋮ { |
| | ⋮ | ⋮ () } | ⋮ | ⋮ } |
| SECONDARY SECTIONS. | | | ⋮ | ⋮ } |
| | | | ⋮ | ⋮ { |
| | | | ⋮ | ⋮ |
| | | | ⋮ | |
| | | | ⋮ | ⋮ |

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus ^ˆ, in distinction from Munahh.

a. (1) *Train of Silluk*. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *L'lii^a Mugrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī^a Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī^a Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī^a Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'gharmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī^a Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī^a Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnakh*. If Athnakh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hhi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12. or in an antecedent monosyllable, 1 s. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6. 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī^a Muqrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī^a Muqrash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī^a, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī^a, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī^a, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī^a or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī^a is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī^a*. R'bhī^a, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī^a in distinction from Great R'bhī^a or B'bhī^a proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghesh either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. *Train of R'bhī^a*. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 46: 14; though Wickes points differently.

e. *Train of Pazer*. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. *Train of Great Shalsheth*. Shalsheth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

g. *Train of L'gharmeh*. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see b (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhî before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, **בְּמִצְוֹתֵיהֶם** Ps. 5: 11, **הַיּוֹרֵד** Ps. 27: 11, **וַיִּרְאֵהוּ** Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh **אֶלֶל אֶלֶל** Ps. 6: 3, Merka-Tsinnorith **הָשִׁיבָה** Ps. 22: 9, Mahpakh-Tsinnorith **בְּהִיבָה** Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (**מַקֵּפֶה** *joining*) is a horizontal stroke by which two, three, or even four words may be united. **אֶתֶּן־לְךָ**, **אִם־תִּפְעֹל־הִיבִי** Gen. 30: 31, **יֵשׁ־לִי־בָל** Gen. 33: 11, **עַל־כֵּל־דְּבַר־פֶּשַׁע** Gen. 12: 20, 25: 5, Ex. 20: 11, **וְאֶת־כָּל־אֲשֵׁר־לִי** Ex. 22: 8, **עַל־כֵּל־בִּי־שְׂחָן** Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. **שְׁלֹשָׁה־עָלָם** Deut. 19: 15, **נִפְשֵׁי־הָאֵלֹהִי** 1 Kin. 17: 21, **אֲבִיר־הָהָרָה** Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, *הַתְּחִלָּה*, *כָּל־עוֹר*, *אֶחָדֶיךָ*, otherwise it will commonly receive the secondary accent *Methegh*, *שֵׁם־יִצְחָק*, *הָעֵסֶהֱלָה*, *פָּתַח־הַחַדָּת*, *אִין־רִצָּת*.

a. The particles *אֵל*, *אֶל*, *אִם*, *אֲזַ*, *בִּן*, *כֵּן*, *כִּי* are almost invariably followed by Makkeph, so are the nouns *בֶּן*, *בִּר* and *כֹּל* when in the construct state; the particle *נָא* is commonly preceded by it. Before monosyllables or disyllables accented on the penult Makkeph is inserted after the particles *אֵל*, *אֶל* and the pronoun *כִּי*, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. *אֲזַכְּכֶם* Ex. 22:4, *קִרְצָהָ* Gen. 27: 32, *וַיִּשְׁתַּחֲוֶה־אֵת* Hos. 8: 14, *וַיִּקְרָאֵהָ* Gen. 15: 10. The pronoun *כִּי* is followed by Makkeph before words whose initial letter admits Daghe-shforte Conjunctive, *כִּי־שָׁלוֹם* Ps. 133:1. *כִּי־אֵם* are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages *אֵם* is followed but not preceded by Makkeph, *כִּי־אִם־בְּהוֹרֹת*, *כִּי־אִם־לֵךְ* Ps. 1: 1. *אֲשֶׁר־לֹא* are joined by Makkeph but never *אֲשֶׁר־לֹא*, the *לֹא* being always linked to the following word. *כִּי־לֹא* are united by Makkeph before a word bearing the disjunctive accent *Tiphkha*, provided it has *Sh'va* under its initial letter: otherwise the Makkeph follows *לֹא*, thus *כִּי־לֹא־בָקָה* but *לֹא־בָקָה*.

b. *Tsere* remains before Makkeph in *אֵשׁ*, *בֶּן*, *נֵר*, *קֵר*, *זֶךְ*; it sometimes remains and is sometimes shortened in *לֵב*, *שֵׁם*, *שֵׁשׁ*, *שִׁשׁ* e. g. Gen. 16: 13 *שֵׁם־יְהוֹנָתָן*, but ver. 15 *שֵׁם־בְּנֵי*. It once remains according to some editions in *אֶדֶר* Job 41: 26, a word which is three times written *אֶדֶר* without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. *Methegh* remains in the place of the accent on *פָּתַח* and similar words ending in *Pattah* and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable *נִקְחָלֶנָּה* Gen. 34: 16, *נִשְׁבַּעֲלִי* Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. *וַיִּפְתַּח־פִּי* Jer. 46: 20, and perhaps *פָּתַח־קִי* Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. *כִּי־עָלִים* Lam. 4: 3, *בְּחֵר־בְּחִירָם* 2 Chron. 34: 6, and probably *אֶהְיֶה־חַבִּי* Hos. 4: 18, *לְהַפֵּר־פְּלִיחַ* Isa. 2: 20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed *בְּחֵר־בְּחִירָם* and *כִּי־עָלִים*.

METHEGH.

§ 44. *Methegh* (*בִּתְּחֵל* *brille*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. *בְּמִסְגְּרוֹתָם, בְּיָדָם, יוֹצְאֵי, גִּאֲסֵה, הָאֲלֹהִים, וּמִתְקַכְּלוֹת*. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. *יִרְאֶה-לּוֹ* Gen. 22: 8, *בְּ-אֶם-לָהֶם* 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, *הַיָּאֲדָרִי, לֵוִי* Num. 21: 35, *מִלְחָמָתָם, בְּלָהֶם, בְּבָל* Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. *הַיָּדָרִי* Deut. 4: 26, *הַיָּדָרִי, יוֹדֵי, יוֹדֵי* Josh. 22: 27, where the tone falls on the penult; *יִהְיֶה, יִהְיֶה* Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. *וְיָדָהְתֶּנָּה, וְאֶשְׁתַּמְרָה* 2 Sam. 22: 24, *וְיָדָהְתֶּנָּה, וְיָדָהְתֶּנָּה* Job 1: 7, *בְּהִתְחַנֹּת, וְיָדָהְתֶּנָּה* Ezek. 42: 5, *וְיָדָהְתֶּנָּה, וְיָדָהְתֶּנָּה* Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. *וְיָדָהְתֶּנָּה, וְיָדָהְתֶּנָּה* Jer. 33: 24, *וְיָדָהְתֶּנָּה, וְיָדָהְתֶּנָּה* 1 Kin. 21: 1, *וְיָדָהְתֶּנָּה, וְיָדָהְתֶּנָּה* Deut.

6: 25, except in certain cases which require it, e. g. **נְהַחֲמָה** Ex. 1: 10, **וְהִתְהַלַּכְתָּ** Lev. 26: 12.

a. *Methegh* regularly stands (see Baer in *Merx Archiv* for 1868):

(1) On a short vowel in a mixed syllable (except *Kamets Hhatuph*) in words having a disjunctive accent, provided it be separated from the accent or an antecedent *Methegh* by both a vowel and a vocal *Sh'va* (other than *Hholem* before a guttural with *Hhateph Pattahh*), **וַיִּשְׁכַּעַ** Gen. 3: 8, **וַיִּקְדֹּלֶהָ** Gen. 7: 2, **מִשְׁכָּנֵי־וְחִיָּהֶם** Ps. 18: 46, **כְּתוּבֵי־סֵפֶר** Zech. 9: 16, but **חֲזָאֲכֶם** Gen. 24: 11.

(2) On **ֶ**, **ִ** or **ֻ** in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is **ֶ** or **ִ**, **וַיִּשְׁכַּעַ** Gen. 3: 24, **וַיִּקְדֹּלֶהָ** Gen. 4: 26, **וַיִּשְׁכַּעַ** Gen. 30: 31. Initial **ו** followed by simple *Sh'va* is reckoned a short mixed syllable in the application of both the foregoing rules **וַיִּשְׁכַּעַ** Gen. 47: 24, **וַיִּקְדֹּלֶהָ** Jer. 8: 25.

(3) On the first syllable of the *Kal* future sing. of perfect verbs, when the second vowel is shortened to *Kamets Hhatuph* before *Makkeph*, **וַיִּשְׁכַּעַ** Job 3: 5, but **וַיִּשְׁכַּעַ** Ps. 9: 9.

(4) With the first syllable of **וַיִּשְׁכַּעַ** and **וַיִּקְדֹּלֶהָ**, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but **וַיִּשְׁכַּעַ** Gen. 17: 12, **וַיִּקְדֹּלֶהָ** Gen. 9: 9, **וַיִּשְׁכַּעַ** Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. **וַיִּשְׁכַּעַ** Gen. 17: 20, **וַיִּקְדֹּלֶהָ** Gen. 30: 16, **וַיִּשְׁכַּעַ** Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal *Sh'va*, whether simple or compound; also to a short vowel followed by compound *Sh'va* or a vowel which has arisen from *Sh'va*, the slight pronunciation proper to the *Sh'va* or its derivative giving new prominence to the preceding vowel, **וַיִּשְׁכַּעַ**, **וַיִּקְדֹּלֶהָ**, **וַיִּשְׁכַּעַ** Gen. 30: 38, **וַיִּקְדֹּלֶהָ** Isa. 9: 17, 10: 34, **וַיִּשְׁכַּעַ**; sometimes to other intermediate syllables, § 20. 2, e. g. **וַיִּשְׁכַּעַ** Ex. 12: 21, **וַיִּקְדֹּלֶהָ** Num. 31: 12 (but **וַיִּקְדֹּלֶהָ** Deut. 34: 1, where a simple syllable precedes), **וַיִּשְׁכַּעַ** Isa. 63: 7, **וַיִּקְדֹּלֶהָ** Obad. ver. 11, particularly before the first radical of **וַיִּהְיֶה** *to be* and **וַיִּחְיֶה** *to live* when pointed with *Sh'va* **וַיִּהְיֶה**, **וַיִּחְיֶה**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **וַיִּשְׁכַּעַ** Gen. 1: 11, **וַיִּקְדֹּלֶהָ** Ex. 12: 7, Zech. 14: 2, **וַיִּשְׁכַּעַ** Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, e. g. **יְרֵכָה** Gen. 19: 12, **פִּירֵיָא** Gen. 22: 12, **אֲבִירֵשָׁם** Gen. 34: 6: With dissyllables this is rare and exceptional **וַיִּקְרָא יִצְחָק** 1 Kin. 1: 19, **טַלְזָה־רָנִי** 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in *Merx Archiv* for 1868):

(1) To the article **הַ** or the inseparable prepositions **בְּ**, **כְּ**, **לְ** with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghes forte has been omitted, provided they stand in the second place before the accent, **הַקֶּבֶט** Lev. 3: 3, **לְמַנְצָה** Ps. 4: 1, but **הַיְלָלִים** Gen. 33: 5, **לְקָרֵב** Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, **הַקֶּבֶט** Gen. 18: 17, **הָאֵלֶּה** Ex. 2: 7, but **הַיְדֵּהִם** Gen. 29: 5, **הַמִּשְׁלַל** Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhi **הַלְלוּם** Ps. 85: 6. Before Daghes-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, **הַמִּמְלָחָה** Isa. 27: 7.

(3) To the first syllable of **וְיָחִיד** or **וְיָחִיד** before Makkeph or with the accent Pashta, **וְיָחִידֶיךָ** Gen. 1: 3, **וְיָחִידִי** Gen. 4: 8, **וְיָחִידֶיךָ** Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, **בְּאֵרֵי־הַמִּצְבֵּי** 2 Kin. 9: 11.

c. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *i*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *u*, the unemphatic conjunction, is an exception with which it is not written, e. g. **וְיָחִידֶיךָ** Gen. 6: 19, **וְיָלְלָהּ** Gen. 31: 4, unless the Sh'va be compound, e. g. **וְיָלְלָהּ** Gen. 1: 18, **וְיָלְלָהּ** Judg. 5: 12, or it be required by the rule under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. **בְּמִתְנֶה** Gen. 32: 22, **וְיָגֵלֶיךָ** Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִמְצְדֶּךָ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לְיִשְׁעֶךָ, וְהִשְׁבֵּהוּ, וְאֶחָדֶךָ, מִתְּפִלָּתָם.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. יְעִירָאֵל Job 19: 6, נִתְחַקֵּה Ps. 2: 3, כִּמְהִישָׁם Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'rikh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhirūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. אֶחָדֶיכֶם Isa. 66: 13, לֹא־יִהְיֶה דֶּם Deut. 12: 31, וְאֶת־הָאֲזָנִים Zech. 7: 14, וְעַל־זָבָח Num. 10: 23, וְיִקְרָאֵהוּ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, נִסְחַדְגִּלִּי Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֶל־יָדָיִם Ps. 79: 10.

(2) The divine names יְהוָה, אֱלֹהִים, אֱלֹהֵי, אֱלֹהִים, when accented with R'bhī^a not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^a or D'hhi not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh יְהוָה Ps. 1: 3, לְהַשְׁמִיעֶם Ps. 108: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, קָרָר־אֵל Ps. 36: 7, וְאֶת־יְהוָה Ps. 91: 15.

(4) אֶת־ with Munahh before D'hhi takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וְאֶת־עֲתָרְתָּם Gen. 10: 14, מִתְּקַדִּים Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'hhi, or Kadhma as the second Conjunctive before Pashta or T'bhil, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), וְאֶת־הָאֲנָשִׁים Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קרי *read*), and K'thibh (כתב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וְאֶת־יְהוָה Josh. 6: 7 is connected the marginal note וְאֶת־יְהוָה קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וְאֶת־יְהוָה. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **נִיאָמַרִי**. Again, in ver. 9, **תִּקְעוּ** in the text refers to **תִּקְעִי ק'** in the margin; the K'ri is here **תִּקְעִי**, and the K'thibh, whose vowels are left to be determined by the reader, **תִּקְעוּ**. Jer. 42: 6 has **אָנֹכִי** where the marginal note is **אֶחָדָנוּ קרי**; the K'ri is accordingly **אֶחָדָנוּ**, and the K'thibh **אָנֹכִי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתִיב וְלֹא קרי**, *written but not read*, placed in the margin, e. g. **חַמֵּשׁ** Ezek. 48: 16, **נָא** 2 Kin. 5: 18, **יָדֹךְ** Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note **קרי וְלֹא כְּתִיב**, *read but not written*, e. g. Judg. 20: 13 in the text **וְהָיָה**, and in the margin **בְּנִי**, to be read **בְּנִי**; so Jer. 31: 38 **בְּאֵיִם**. In 1 Kin. 21: 8 the first letter of **הַסִּגְרִים** is left unpointed as superfluous, and in Job 2: 7 **וְרָגַל** is explained by the margin to stand for **וְרָגַל**: so Jer. 18: 23 **וְיִהְיֶה** for **וְיִהְיֶה**.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יהוה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אֲדֹנָי** Lord, whose points it accordingly receives, **יְהוָה**, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֱלֹהִים and pointed יְהוָה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the *Kúpioc* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יְהוָה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are דָּוָא, which is read דָּוִא, though the sound indicated by the letters is דָּוִא. So יִשְׁשַׁבֵּר read יִשְׁשָׁבֵר, and יִרְשָׁעִים read יִרְשָׁעִים.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 71. (1) An *ē* or *ī* derived from *ā* is written *ā*, as *תָּרָא* *Θαρά*, *בָּלָאָם* *Βαλααμ*, *גָּבַעוֹן* *Γαβαων*, *מָרְיָאִם* *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, *אֶלֶי־בָּרָךְ* *Ολιβεμα*, *קֶנֶז* *Κενέζ*, *גֶּב* *Γεβ*, especially before *ח* as *קֹרֶחַ* *Κορε*, *זָרַח* *Ζαρε*. (2) *ē* is written for *ī* and *ō* for *ū*, *כֶּתְוִי* *Χετταיו*, *גִּיעֵנָה* *Γεεννα*, *גֶּדֶעֹן* *Γεδεων*, *מֶסְרַיִם* *Μεσραιμ*, *אֶחָדָה* *Οχόαθ*, *אֶזְיָה* *Οζία*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *כָּנָעַן* *Καναν*, *נָבֹו* *Ναβαν*. (4) The vowel letters are softened into their homogeneous vowels *וִי־קָרָא* *οικρα*, *וִידִבֶּר* *ουδαβερ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *שָׁבַע* *Σαβαωθ*, *רָעוּלָל* *Ραγουλλ*, *חֶרֶבִים* *Χερουβιμ*, *סֹדֹמוֹ* *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *מֹלֹחַ*, *מֶרֶץ* *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct,

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה *to be, exist*, חָיָה *to live*; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy*; קָנַח *to encircle the neck with an ornament*, חָנַק *to strangle*, אָנַח applied to sounds uttered in strangulation, *to groan*; רָגַל *to go about as a spy*, רָכַל *to go about as a merchant*; קָנַס *to collect*, קְנִיָּים *treasures*; גָּבִיעַ a cup, קִיבֵּעַ or קִיבֵּעַ a helmet (of similar shape); רָךְ *tender, delicate*, רָק *thin*; יָשָׁן *to make straight*, יָשָׁן *to straighten the beam of the balance, to weigh*; בְּכוֹר *first born*, בְּקָר the first portion of the day, *the morning*; תָּלַח *to suspend*, הִלַּח applied to a bucket, *to let down*; צָוַר *to cut*, קָצַר *to reap*; זָהָב *gold*, צָהָב *yellow*; נָסַן *to conceal*, נָסַן and נָסַן *to hide away as treasures*, כָּסָה *to cover with boards*; נָחַץ *to destroy by tearing down*, נָחַץ *to destroy by uprooting*; נָחַץ *to slay*, נָחַץ *to sacrifice*; חָבַל *to bind*, חָבַל *to bound*; בָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַח *to break in pieces*; חָצַב *to cut off*, חָצַב *to hew stone*, חָצַב *to cut wood*; חָצַר *to surround*, חָצַר *to encircle the head with a crown*; נָחַץ *to pour out*, נָסַן *to pour in libation or in casting metals*; צָהָר *to shine*, טָהָר *to be pure*; חָרַח *to engrave*, חָרַח *to plough*; הָוָה *to prove*, הָוָה *to approve, choose*; שָׁתָה *to drink*, its causative הִשְׁתָּה *to break through*, חָקַר *to investigate*; נָצַב *to place*, וְהִנֵּצַב its reflexive.

2. By the transposition of letters, e. g.:

פָּרַץ *to deal violently*, פָּצַר *to urge*; חָצַר *to cut with the sickle, reap*, חָצַץ

to cut with the teeth, bite; נָשָׁה to blow, נֶשֶׁם breath; כָּנָס to collect, נָכָס riches, חֲסִימָה storehouses.

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, צָרַר to heap up, צָרַר to be straitened, נָצַר to guard, besiege, כָּצַר to restrain, חָצַר an enclosure; from גז are formed גָּזַר to cut, גָּזַר to cut off, גָּזַר to cut loose, go away, גָּזַר to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרַשׁוּ to spread out; כָּרֵם a vineyard, כֶּרֶם a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; גִּירֹשׁ cypress, גִּירֹשׁ once in poetry; שָׁטַר to shut, rarely שָׁטַר; סְעָרָה storm, שְׂעָרָה rare and poetic; כָּבַהּ to cover, once שָׁכַה; דָּעָה to be quenched, once דָּעָה; תָּעַב to abhor, once תָּעַב; כָּבַל to be foolish, once כָּבַל; צִלְחַת iniquity, once צִלְחַת.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) צָחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2: 23) צָעַק which is the more frequent form in other books; כֶּבֶד a lamb, occur in the Pentateuch interchangeably with כֶּבֶד, כֶּבֶד, which are the only forms found in other books; a sceptre שֵׁבֶט, but in the book of Esther שֵׁבֶט; Damascus דַּמָּשְׁקַי, in Chronicles דַּמָּשְׁקַי; how 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books אֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, צ being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. הָדָד *to wander*, Aram. הָדָד, Syr. ܗܕܕ; Heb. זָהָב *gold*, Aram. זָהָב, Syr. ܙܗܒ; Heb. צֶדֶק *a rock*, Aram. צֶדֶק, Syr. ܥܕܩ; Heb. שְׁלֹשׁ *three*, Aram. ܫܠܫ, Syr. ܫܠܫ; Heb. אֶרֶץ *the earth*, Arab. أَرْض, Aram. ܐܪܥ, Syr. ܐܪܥ. Other consonant changes: Heb. בֵּן *a son*, Arab. بَن, Aram. ܒܝܪ, Syr. ܒܝܪ; Heb. קָטַל *to kill*, Arab. قَتَلَ; Heb. ܩܬܠ, Syr. ܩܬܠ; Heb. כִּסֵּא *a throne*, Aram. ܩܝܫܐ, Syr. ܩܝܫܐ, Arab. ܩܝܫܐ; Heb. ܩܝܫܐ, Aram. ܩܝܫܐ, Syr. ܩܝܫܐ; Heb. ܩܝܫܐ, Aram. ܩܝܫܐ, Syr. ܩܝܫܐ.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

עֶרֶב, עָרָב *purple*; טֵנֶן, טֵנֶן *to hate*; חֲשֵׁבָה, חֲשֵׁבָה *chamber*; עָכָר, עָכָר *Achan*; נְבוּכַדְנֶצְצַר, נְבוּכַדְנֶצְצַר *Nebuchadnezzar*; דּוֹעַג, דּוֹעַג *Doeg*; אֶלְמֻגִּים, אֶלְמֻגִּים *almug or algum trees*; תֵּתִים, תֵּתִים *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. לָא occasionally for לֵא and *vice versa*, probably ܠܐ for ܠܐ, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטַּל = הִקְטַל for הִקְטַל; הִתְחַטַּל probably for הִתְחַטַּל comp. Arab. *takattala*. In אֶזְכָּר Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרוֹעַ, זְרוֹעַ arm; אֶתְמַלֵּךְ, אֶתְמַלֵּךְ yesterday. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶתְחַנֵּן, אֶתְחַנֵּן. So in Chaldee אֶרֶם blood, Heb. דָּם; אֶגֶן garden, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek *χθής*, *ἐχθής*.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is **י** or **נ**, and in nouns derived from such verbs, e. g. **יָשַׁב** for **יָשִׁיב**, **הָלַח** for **הָלִיחַ**, **בָּוֵל** for **בָּוִל**, **הָיָה** for **הָיָה**, **זָרַח** Ezek. 2: 10 for **זָרַח**, **הָיָה** Ezek. 1: 4 for **הָיָה**, and perhaps **בָּאֵר** Am. 8: 8 for **בָּאֵר**.

א is thus dropped in **נָחַם** for **נָחַם**, **אָשַׁר** for **אָשִׁר**; also in a few instances from the beginning of the second syllable of words, e. g. **אָבְדָהּ** Ezek. 28: 16 for **אָבְדָהּ** Job 32: 11 for **אָבְדָהּ**; **אָזַן** Job 32: 11 for **אָזַן** Eccl. 4: 14 for **אָזַן**; **הָאֲזַיִרִים** 2 Chron. 22: 5 for **הָאֲזַיִרִים**; **הָאֲזַיִרִים** Ezek. 20: 37 for **הָאֲזַיִרִים**; **הָאֲזַיִרִים** 1 Kin. 5: 25 with Daghesh-forte conservative for **הָאֲזַיִרִים** Prov. 8: 17 for **הָאֲזַיִרִים** Prov. 17: 4 for **הָאֲזַיִרִים** 1 Sam. 1: 17 for **הָאֲזַיִרִים**. These examples likewise admit of a different explanation; **א** may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to § 57. 2 (2), after which it may readily be dropped altogether.

נ is occasionally dropped from the participles of the Pual or fourth conjugation, as **לָקַח** for **לָקַח**; **לָקַח** in **לָקַח** Ex. 3: 2 for **לָקַח**; **לָקַח** Ex. 7: 22 for **לָקַח** Ex. 7: 11; and perhaps **כָּסַח** Gen. 49: 11, which appears to be for **כָּסַח**.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as **יָרַח** Judg. 9: 11 for **יָרַח**; **יָרַח** 2 Sam. 22: 41 for **יָרַח**; **יָרַח** Ezek. 33: 30 for **יָרַח**; **יָרַח** Neh. 3: 13 for **יָרַח**; **יָרַח** Judg. 9: 9 for **יָרַח**, and perhaps **יָרַח** Jer. 42: 10, which seems to be for **יָרַח**.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with **ח** of the article and of verbal prefixes, and **י** as the final radical of verbs, e. g. **יָרַח** for **יָרַח**; **יָרַח** for **יָרַח**; **יָרַח** for **יָרַח**.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with **א**, **י**, and **נ**, e. g. **יָרַח** for **יָרַח** Ezek. 2: 10 for **יָרַח**; **יָרַח** for **יָרַח** with Daghesh-forte conservative for **יָרַח** and **יָרַח** Lam. 3: 53 for **יָרַח** Gen. 3: 16 for **יָרַח**; **יָרַח** Job 35: 11 for **יָרַח** Ex. 26: 24 for **יָרַח** Isa. 13: 20 for **יָרַח** 2 Sam. 22: 40 for **יָרַח** Isa. 3: 24 for **יָרַח**; **יָרַח** for **יָרַח** as a particle of entreaty, probably for **יָרַח** Am. 8: 8 (K'thibh) for **יָרַח**; **יָרַח** the name of a Babylonish deity for **יָרַח** is a foreign contraction. The conjecture that **יָרַח** Mic. 1: 10 is for **יָרַח** in *Accho* is ingenious and favoured by the occurrence of **יָרַח** in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be **יָרַח**.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e. g. **יָרַח** for **יָרַח** Job 29: 6

3. A few isolated cases occur of the reverse process more common in Biblical Aramæic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. בְּרִבְלִי for בְּרִבְלִי, דְּרִבְלִי for דְּרִבְלִי, Isa. 23: 11 for מְעִזָּה, Job 18: 2 in the judgment of some for קִצִּי ends, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תְּחִינִי Ps. 64: 7, Lam. 3: 22 is for תְּחִינִי is unnecessary and unwarranted.

4. When ח of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מְחַתֵּחַר for מְחַתֵּחַר, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה.

a. In הִתְחַשְׁחֶנָּה Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ח is likewise transposed with ח and changed to ח: thus, Aram. חֲחֻחִין for חֲחֻחִין; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ח appearing in this conjugation is חֲחֻחִי Isa. 1: 16, where ח is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δ) into δ, as *supiδδa* for *supiζa*.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ח has been assimilated to a following initial ח; viz. יִשְׁתַּחֲוֶה Isa. 35: 1 presumed to be for יִשְׁתַּחֲוֶה; פְּדִיחִים Num. 3: 49 for פְּדִיחִים Ex. 21: 30, Ps. 49: 9; חֲחֻחִין Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings ךָ and ךֿ is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ךָּׁׁׁ Deut. 8: 16, but mostly ךֿׁׁׁ Gen. 32: 20, commonly ךֿׁׁׁ Ruth 3: 4, commonly ךֿׁׁׁ. So, too, in some proper nouns, ךֿׁׁׁ Zech. 12: 11, ךֿׁׁׁ Josh. 12: 21; ךֿׁׁׁ, whose original ך is shown in the derivative ךֿׁׁׁ and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, םׁׁׁ from םׁׁׁ, םׁׁׁ from םׁׁׁ.

c. If the feminine endings םׁ and םׁ have, as is probable, a common origin, this may be best explained by the assumption that ם is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state םׁׁׁ, absolute םׁׁׁ, but with a suffix םׁׁׁ (comp. םׁׁׁ Deut. 32: 36), םׁׁׁ. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ם and ם, because ם in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, ןׁׁׁׁ Jer. 5: 22, or § 53. 3. a ןׁׁׁׁ Isa. 33: 21 for ןׁׁׁׁ, ןׁׁׁׁ Ex. 15: 2 for ןׁׁׁׁ. Comp. Gr. *ἀνόςιος* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to ך, e. g. ךֿׁׁ for ךֿׁׁ, ךֿׁׁ for ךֿׁׁ, ךֿׁׁ for ךֿׁׁ, ךֿׁׁ for ךֿׁׁ. The only exceptions are the four words ךֿׁׁ, ךֿׁׁ Prov. 21: 8, ךֿׁׁ Gen. 11: 30, ךֿׁׁ 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. ןׁׁׁ is in most instances relieved from this necessity by the substitution of ך, or by doubling the following letter in its stead, e. g. ןׁׁׁ or ןׁׁׁ for ןׁׁׁ.

a. In one instance after such a change of י to י, a following י suffers the contrary change to י to prevent the triple recurrence of the same letter, אֶרְיָהּ Isa. 16: 9 for אֶרְיָהּ.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, חֲלוּאִים Hos. 11: 7 for חֲלוּיִם Josh. 10: 26; צְבוּאִים Hos. 11: 8 for צְבוּיִם Gen. 10: 19; דְּוָאִים from דְּוָיִם; צְבָאִים (also צְבָאוֹת) for צְבָיִים; בְּלוּיָא Jer. 38: 12 for בְּלוּיָ (or as some read, בְּלוּיָ) ver. 11.

a. In like manner י is changed to א before ו in the word נְאוֹת for נוֹת from נוֹי; it is consequently unnecessary to assume, as Gesenius does, a singular נְאוֹ which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, בִּבְכָבֶבֶת for בִּבְכָבֶבֶת; טִטְטִטִּט for טִטְטִטִּט; בָּבֶל for בָּבֶל Gen. 11: 9; צִלְחֹת 2 Chron. 35: 13 from צִלְחָה Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed י is softened to its homogeneous vowel *u* before other labials or vowelless letters, e. g. וְיָבִיר, וְיָבִיר; the softening of an initial י to *i* only occurs in אִשִּׁי 1 Chron. 2: 13 for אִשִּׁי ver. 12, אִשִּׁי 2 Sam. 14: 19, Mic. 6: 10 for אִשִּׁי.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הוֹרֵד for הוֹרֵד § 59, בְּהִירְיָהּ for בְּהִירְיָהּ, unless they are doubled, as מִיִּשְׁרָיִם, and occasionally even then, e. g. מִיִּשְׁרָיִם for מִיִּשְׁרָיִם. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּאָה, מִצָּאָה, מִצָּאָה for מִצָּאָה.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הוֹצֵק for הוֹצֵק, בָּלָה for בָּלָה, בָּלָה for בָּלָה, קָם for קָם, הָקִים for הָקִים, בָּח for בָּח, הָקִים for הָקִים, מָוֶה for מָוֶה, הָוֶשֶׁב for הָוֶשֶׁב, הָוֶשֶׁב for הָוֶשֶׁב, מָוֶה for מָוֶה, בָּח for בָּח, const. of בָּח, הָלִיל for הָלִיל, הָלִיל for הָלִיל.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הוֹחַ, הוֹחַ, הוֹחַ.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֹל *to be great*, גְּדֻלָּה *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; יָגֵר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֶּה in writers after the time of Moses, הַזֶּה in Ezekiel;

the plural of the demonstrative in the Pentateuch **אֵלֶּם** or **אֵלֶּיךָ**, elsewhere, with a single exception, **אֵלֶּיךָ**. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. **קָטַל** *to kill*, Aram. **קָטַל**, Syr. **كَتَلَ**, Arab. **كَتَلَ**, Ethiop. **ቀጥለ**.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. **בְּשֵׁפְתָהּ**, **בְּדָבָר**. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקָּטָל, הַקָּטָלָה; בַּח for בָּחַת, בָּחַד; רָם, רָמָה comp. יָרָם, יָרָה.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הֵנִי, before suffixes הֵנִי; and in the particle אַ, before suffixes אַ. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מְרַבֵּה, construct מְרַבֵּה, plural מְרַבִּים.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. דָּר, דָּרִים; קָמָה, קָמִית. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *i* to *e* and *u* to *o*, e. g. הַקָּיִם for הַקָּיִים; כֹּהֵן for כֹּהֵן § 56. 3.

a. Daghesth-forte is thus resolved by the prolongation of the previous vowel in קָמָה, קָמָה; פִּלְגָשׁ, פִּלְגָשׁ; חֲמִישִׁי, חֲמִישִׁי; בִּרְחִים, בִּרְחִים; הַקָּיִם, הַקָּיִם; Eccles. 9: 12 for מְרַבֵּה § 53. 2. *a.* הַקָּיִם for הַקָּיִם; Lam. 1: 8, if this is for נָדָה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 יִחְזָק for יִחְזָק.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-

panying vowel is frequently converted, e. g. שֶׁלֶחַ for שֶׁלַח; פָּעַם for פָּעֵם; יָגִיבָהּ for יָגִיבָה; שָׁמַע for שָׁמַע; שָׁנָא from שָׁנָא.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שָׁמַע; רָשָׁע for רָשָׁע, but שָׁעַר not שָׁעַר. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁמַע always, but שָׁמַע and שָׁמַע but שָׁמַע. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁמַע but שָׁמַע. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁמַע for שָׁמַע; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. שָׁמַע from שָׁמַע, Job 31: 24 (in most copies) from שָׁמַע, שָׁמַע from שָׁמַע. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus שָׁמַע, שָׁמַע, שָׁמַע but שָׁמַע, שָׁמַע. (6) ר partakes of this preference for *ā* to a limited extent, e. g. שָׁמַע for שָׁמַע or שָׁמַע; שָׁמַע from שָׁמַע.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. שָׁמַע, שָׁמַע, שָׁמַע.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. שָׁמַע and שָׁמַע, or with a slight distinction, as שָׁמַע, in pause: שָׁמַע, construct שָׁמַע. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שָׁמַע 1 Kin. 14: 3, and in most editions שָׁמַע Jer. 13: 25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable שָׁמַע Ps. 7: 6, which is probably to be read *yirādōph*; though it might be pronounced *yiradlōph*, which some conceive to be an anomalous form for שָׁמַע, after the analogy of שָׁמַע Gen. 21: 6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words שָׁמַע Isa. 1: 6, and שָׁמַע Isa. 53: 5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal שָׁמַע and the Piel שָׁמַע.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.

a. The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ה, ח or ע, followed by a servile letter, e. g. *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, with few exceptions as *יִרְצֶנּוּ* Hos. 8: 2, *יִרְצֶנּוּ* Gen. 26: 29, *יִרְצֶנּוּ* 2 Sam. 21: 6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ* but *יִרְצֶנּוּ* gutturals ה and ח, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ* but *יִרְצֶנּוּ* a *possession*, but *יִרְצֶנּוּ* from *יִרְצֶנּוּ* a *brook*; more rarely with א and ע, *יִרְצֶנּוּ* Lev. 4: 13, *יִרְצֶנּוּ* 1 Kin. 15: 16, *יִרְצֶנּוּ* Isa. 11: 15, *יִרְצֶנּוּ* Deut. 25: 7 but in pause: *יִרְצֶנּוּ* Isa. 28: 6, *יִרְצֶנּוּ* Ex. 15: 6; ר has for the most part simple Sh'va *יִרְצֶנּוּ*, though in a few instances it has compound *יִרְצֶנּוּ*.

b. (1) Among the compound Sh'vas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. *יִרְצֶנּוּ* for *יִרְצֶנּוּ*. Sometimes, particularly with א (see 1. a. 5.) Hhateph Seghol is taken *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ* but *יִרְצֶנּוּ* Joel 2: 5, *יִרְצֶנּוּ* Jer. 13: 21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word *יִרְצֶנּוּ* Prov. 25: 7, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ* Judg. 10: 2, or the carrying forward of its accent *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*.

(2) If, however, *ı* or *ø*, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. *יִרְצֶנּוּ* for *יִרְצֶנּוּ*, *יִרְצֶנּוּ* for *יִרְצֶנּוּ*, though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 18. 3, resolved into a simple one by prolonging the vowels, e. g. *יִרְצֶנּוּ* Josh. 7: 7, *יִרְצֶנּוּ* Isa. 1: 31. Hhirik may, however, remain short, e. g. *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ*, *יִרְצֶנּוּ* Job 6: 22, particularly if a Dagshesh-forte has been omitted from the guttural, e. g. *יִרְצֶנּוּ* Jer. 3: 8, though even in this case the assimilation sometimes takes place, e. g. *יִרְצֶנּוּ* Gen. 30: 39 for *יִרְצֶנּוּ* Judg. 5: 28 for *יִרְצֶנּוּ*. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. *יִרְצֶנּוּ* from *יִרְצֶנּוּ*, *יִרְצֶנּוּ* Ezek. 16: 33, *יִרְצֶנּוּ* Gen. 16: 13; *יִרְצֶנּוּ* 1 Kin. 13: 20 from *יִרְצֶנּוּ*; *יִרְצֶנּוּ* Gen. 37: 22 from *יִרְצֶנּוּ*. There are occasional instances of the same word being variously written in this respect, e. g. *יִרְצֶנּוּ* Ruth 3: 15, *יִרְצֶנּוּ* Cant. 2: 15; *יִרְצֶנּוּ* and *יִרְצֶנּוּ* Isa. 44: 13; *יִרְצֶנּוּ* Job 16: 16 (K'ri in some copies), *יִרְצֶנּוּ* Lam. 1: 20, *יִרְצֶנּוּ* Isa. 52: 14, *יִרְצֶנּוּ* 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. *יִרְצֶנּוּ* for *יִרְצֶנּוּ*, *יִרְצֶנּוּ* for *יִרְצֶנּוּ*, *יִרְצֶנּוּ* for *יִרְצֶנּוּ*; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagshesh, e. g.

which it has or might have, e. g. **קָהָרִי** for **קָהָרִי**, **הִתְהַלֵּךְ** for **הִתְהַלֵּךְ**, **לִהְיוֹת** for **לִהְיוֹת**, **לִהְיוֹת** for **לִהְיוֹת**, **לִהְיוֹת** for **לִהְיוֹת**.

a. Vav before a guttural follows the rule just given; before **ו**, and sometimes before **ח** or **ח** followed by **ו**, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus **וְהָיָה**, **וְהָיָה** and **וְהָיָה**, **וְהָיָה**.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. **כָּהָרִי** for **כָּהָרִי** construct of **כָּהָרִי**, **כָּהָרִי** for **כָּהָרִי**, the Seghols being liable to be changed to Pattahhs by the presence of a guttural **כָּהָרִי** for **כָּהָרִי**.

c. In **וְהָיָה** Gen. 32: 20 for **וְהָיָה** the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. **יָרָב** for **יָרָב**, **לָכָה** for **לָכָה**. If either letter is a guttural, Pattahh is mostly used instead, e. g. **לָכָה**, **לָכָה**. If either letter is **ו**, its homogeneous vowel Hhirik is used; if the second letter is **ו**, it will rest in Shurek, § 57. 2. (4.), e. g. **בָּיִת**, **בָּיִת**, but **בָּיִת**.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. **אֵל**, the 2 fem. sing. pret. of verbs **קָטַלְתְּ**, certain jussive and Vav Conversive forms of **לִיח** verbs §§ 174. 4, 177. 3, **הוֹסִיקְךָ** § 153. 2, the nouns **קָטַלְתְּ** and forms with otiant Aleph.

b. When the penultimate letter is **ח** or **ח**, it in a few instances takes Seghol, as **אֵלֶּה**, **בָּהֶם**, **לָחֶם**, **רָחֶם**. When the final letter is **א**, it either remains otiant, § 16. 1, or requires Seghol, **נִיחָא**, **נִיחָא**, **נִיחָא**; a penultimate **א** either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, **נִיחָא**, **נִיחָא** or **נִיחָא**. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **יָסְבִי** for **יָסְבִי**, **יָסְבִי** for **יָסְבִי**. (Daghesh-forte disappearing at the end of the word), **לָב** for **לָב**, **יְכִינֹחִי** Job 31: 15 for **יְכִינֹחִי**.

in the absolute; and all of them to the feminine ending **ת**. Examples of **ת**: **בנו** Num. 23: 18, 24: 3, 15, **חיהו** several times, **מדינו** Ps. 114: 8. Examples of **י**: **אחיהי** Hos. 10: 11, **אסלי** Gen. 49: 11, **בני** *ibid.*, **גכהי** Gen. 31: 39, **הברחי** Ps. 110: 4, **הערי** Ps. 114: 8, **הערי** Ps. 123: 1, **מנחיהי** Ps. 113: 5, **מטפילי** ver. 6, **מקדרי** ver. 7, **הושיבי** ver. 8, **מושיבי** ver. 9, **מלאחי** Isa. 1: 21, **נאחרי** Ex. 15: 6, **עורי** Zech. 11: 17, **רבהי** Lam. 1: 1, **שרי** *ibid.*, **שכני** Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. **מלכיצדק**, **גבריאל**, to certain particles, as **בלי**, **חילי**, **בלי**, and perhaps to such participial forms as **יבדתי** Jer. 22: 23. Of **ה**: **איהיה** Ex. 15: 16, **אריח** Isa. 8: 23, Job 34: 13, 37: 12, **חיסה** Judg. 14: 18, **יגדחה** Ps. 3: 3, 80: 3, Jon. 2: 10, **לילה** almost constantly, **מורה** Ps. 116: 15, **נחלח** Num. 34: 5, Ps. 124: 4, **עלחה** Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, **עלחה** Job 5: 16, **עורחה** Ps. 44: 27, 63: 8, 94: 17, **עשה** Job 10: 22, **הגדחה** Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of **ל"ו** verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. c.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. **האשפית** Neh. 3: 13 from **האשפית** after the rejection of **א** by § 53. 2. *b*; **בית** after the softening of **י** to *i* becomes **ביח** **קטלו** by the rejection of **ה** becomes **קטלו**; **יהו** prefixed to proper names is from **יהו** for **יהו**, § 57.2 (4), an abbreviation of **יהוה**, § 47.

2. One of them may be hardened into its corresponding semi-vowel; **י** with **י** may form **י**, or the first **י** may be changed to *iy*, which, upon the reduplication of the **י** to preserve the brevity of the antecedent vowel, § 24. 3, becomes **יי**, e. g. **עברי** with **ים** becomes **עבריים** or **עבריים**. So, **י** before **ה** forms **יה**, and before **ו** forms **יו**, e. g. **עבריה**, **עבריו**; in like manner **ו** is changed before **ו** into *uv*, forming **וו**, which, by § 56. 3, becomes **וו**, e. g. **בליח**, by the substitution of **וח** for **ת**, **בליח**. **י** followed by **ו** forms **יו**, **קטליו**, **קטליו**, **פיו**, **פיו**; **יהו** for **יהו** Josh. 14: 8. **י** before **י** or **ו** is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes יַ and יֵ, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus כּוֹיֵץ with יַ becomes כּוֹיֵץ, and with יֵ, כּוֹיֵץ. The same resolution of יַ occurs before final הָ, forming הָיֵ, and by § 61. 2 הָיֵ, thus נְעִירֵי with הָ becomes נְעִירֵי.

a. Grammarians have disputed whether in such words as עֲבָרִים, the point in י is Daghes-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyim*, *malkhuyyōth*, or *ibhriyim*, *malkhūyōth*. If the explanation given above be correct, it is Daghes-forte Conservative. Comp. פָּיִם, פָּיִם.

b. Such forms as עֲרִיִּי, עֲרִיִּי, עֲרִיִּי from עֲרִי are only apparent exceptions to the above rules. The word is properly עֲרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרִיִּיִּים 2 Chron. 17: 11 from עֲרִי and יִם, the vowels are kept separate by an interposed אָ.

c. In words of ל"ו formation, such as עֲשֵׂה from עֲשֵׂה and חֵ, יִ, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה, עֲשֵׂה (like עֲשֵׂה) from which י is rejected by § 53. 3. In the same way עֲשֵׂה, עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה, עֲשֵׂה. In such alternate forms as עֲרִי from עֲרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghes-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (.) always before ח, e. g. הָחֵץ for הָחֵץ Prov. 21: 22, הָחֵץ (also when ח has Hhateph Kamets, e. g. הָחֵץ Judg. 9: 9), often before ח and כ, particularly if it receives the secondary accent, e. g. הָחֵץ for הָחֵץ but לֵחֵץ, הָחֵץ, הָחֵץ, rarely before א and ר, Gen. 14: 10, נָאֵץ, Neh. 9: 18, 26 but נָאֵץ Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) but הָחֵץ, הָחֵץ but הָחֵץ, once before the liquid ל, e. g. אֶלֶךְ Ex. 33: 8 for אֶלֶךְ, and once before נ, e. g. לֶחֶם for לֶחֶם.

c. In וְאֶתְּחַלֵּה 1 Sam. 28: 15 and the combination וְיָקַר a similar change takes place after a guttural to prevent the repetition of the vowel *ā*; so in וְיִשְׁמְרוּ Ps. 20: 4, and אָנֹכִי אֶנְיָה after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מִלֵּךְ for מֶלֶךְ, רֶבֶב for רֶבֶב, אֶרֶץ for אֶרֶץ, but בֶּרֶחַ, פָּעַח; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶרֶץ, אֶנְיָה. Rarely in other cases הֶרֶב for הֶרֶב, where the change is facilitated by the preceding ו.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הֶעֱם for הָעָם, הֶדָר for הָדָר; and in אֶרֶץ (from אֶרֶץ) uniformly after Kamets הֶאֱרִץ, בֶּאֱרִץ, נֶאֱרִץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יֵשֶׁב and יִשְׁבֵּן.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הֶשְׁמַר, הֶשְׁמֵר; וְהָסֵב, וְהָסֵב; וְהָסֵב, וְהָסֵב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטַל, קָטַל, לָקַח, לָקַח, occasionally *ē*, e. g. וָלַל, וָלַל, וָלַל, rarely *ō*, e. g. וָקַח, וָקַח. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכָה from מֶלֶכֶת.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

This occurs only with (ֿ) or (ֿֿ) in certain forms of ל"ה verbs, e. g. הָלַל from הִלֵּל, תִּפְלֵל for תִּפְלִי, נִצְחֵל for נִצְחִי 1 Sam. 21: 14 for נִצְחֵל, נִשְׁתַּחֲוֶה for נִשְׁתַּחֲוֶה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. הִרְעִי for הִרְעִי.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), מִקְנֵשׁ, מִקְנֵשׁ; מִלֵּךְ, מִלֵּךְ; דָּבַר, דָּבַר.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *i*, מִרְבֵּץ const. מִרְבֵּץ but מִרְבֵּץ; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (חִסְקָה Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. מִשָּׁה, מִשָּׁה; מִשָּׁה, מִשָּׁה; מִשָּׁה, מִשָּׁה.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. מִשָּׁה, מִשָּׁה; מִשָּׁה, מִשָּׁה; מִשָּׁה, מִשָּׁה.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation

follows if it is possible for one to be made, e. g. דָּרָר, דְּרָרִים, דְּרָרִים for דְּרָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תַּקְטִילָה from תַּקְטִיל; קָמִיָה from קָמִי; קָטִיל from קָטִיל; קָטִיל from קָטִיל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְּפֹ from מִלְּפֹ, סִתְּרוֹ from סִתְּרוֹ.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטִילָה and קָטִילָה from קָטִיל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19: 15 from מִדְּבָר, תַּשְׁמֵלָה Ezek. 8: 2 from תַּשְׁמֵל.

(c) If it be a long vowel, it may be rejected, as קָטִילָה from קָטִיל, שָׁמִי from שָׁמִי, or retained either unaltered, as הַקִּיבוֹת from הַקִּיבֹּת, מִשְׁפָּן from מִשְׁפָּן, or with a change of quality from pure to diphthongal or the reverse, מִתְּוֹק from מִתְּוֹק, נִסְגָּר from נִסְגָּר, תַּקְטִילָה from תַּקְטִיל, פְּלִיטָה from פְּלִיט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

| ORGAN. | QUALITY. | QUANTITY. | |
|-----------------|--------------------|-----------|-------------|
| | | Long. | Short. |
| Guttural, . . . | <i>pure</i> | \bar{a} | \check{a} |
| Palatal, . . . | <i>diphthongal</i> | \bar{e} | \check{e} |
| | <i>pure</i> | \bar{i} | \check{i} |
| | | | |
| Labial, . . . | <i>diphthongal</i> | \bar{o} | \check{o} |
| | <i>pure</i> | \bar{u} | \check{u} |
| | | | |

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably triliteral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. *קָטַל*, *הָיָה*. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing triliterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. *בָּרַשׁ* to *lay waste* comp. *בָּרַשׁ*; *בָּרַשׁ* to *burn* comp. *בָּרַשׁ*; *בָּרַשׁ* a *branch* comp. *בָּרַשׁ*; *בָּרַשׁ* comp. *בָּרַשׁ*; *בָּרַשׁ* a *sceptre*, comp. *בָּרַשׁ*; *בָּרַשׁ* tranquil comp. *בָּרַשׁ*; or by blending two different roots, e. g. *בָּרַשׁ* to *be fresh* composed of *בָּרַשׁ* and *בָּרַשׁ*; *בָּרַשׁ* a *certain one* = *בָּרַשׁ*; *בָּרַשׁ* a *frog* from *בָּרַשׁ* to *leap* *בָּרַשׁ* (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the triliteral roots appear to be based upon pre-existing bilaterals. Thus, the cognates *בָּרַשׁ*, *בָּרַשׁ*, *בָּרַשׁ*, *בָּרַשׁ*, *בָּרַשׁ*, *בָּרַשׁ*, have in common the two letters *ב* *ר* with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. *אָב* *father*, *אָח* *brother*, *אָמ* *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, בָּטַל, קָטַל, בָּטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. בָּטַל, מִבְּטַל, יִבְטֵל, הִבְטֵל.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *roco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-roco, in-roco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve

their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פועלים *actions*), nouns (שמות *names*), and particles (קשרים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

| | SINGULAR. | | PLURAL. |
|--------------|--------------|---------|---------------------------|
| 1. I | אֲנִי, אֲנִי | We | אֲנֵנוּ, אֲנֵנוּ, אֲנֵנוּ |
| 2. { Thou m. | אַתָּה | Ye m. | אַתֶּם |
| { Thou f. | אַתְּ, אַתְּ | Ye f. | אַתֶּן, אַתֶּן |
| 3. { He | הוא | They m. | הֵם, הֵם |
| { She | היא | They f. | הֵנָּה, הֵנָּה |

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אֲנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּ Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous א, though it is probable that the original pronunciation proper to this orthography was אַתְּ. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hi* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hi* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is הִם or הֵן §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted אֲנִי, אַתָּה. The plurals of the second and third persons were originally אַתְּם, אֵלֶיךָ, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אֶתְּכֶם, אֶתְּכֶם. The vowel *u* however, which in the plurals of masculine nouns has been converted into *i*, has in the pronouns undergone a still further modification into the diphthongal *ē* אֵלֶיךָ or *ē* אֵלֶיךָ. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה, is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *קְנוֹמִינָה* *cognomina*; the first person is קְנוֹמִינָה *the speaker*, the second קְנוֹמִינָה *present*, the third קְנוֹמִינָה *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

| | SINGULAR. | | PLURAL. | |
|-------------------|-----------|----|---------|----|
| 1. <i>Com.</i> | י | ך | נו | |
| 2. { <i>Masc.</i> | | ך | כם | |
| { <i>Fem.</i> | | ך | כן | |
| 3. { <i>Masc.</i> | | הו | ם | הם |
| { <i>Fem.</i> | ה | ה | ן | הן |

In the first person singular י is attached to nouns, and ך to verbs. In the second person the palatal כ is substituted for the lingual ח of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms הם, הן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural כם, כן, הם, הן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

| | <i>Masc.</i> | <i>Fem.</i> | | <i>Common.</i> |
|-----------|--------------|-------------|--------------|----------------|
| SINGULAR, | זה | זאת | <i>this.</i> | PLURAL, אלה |
| | | | | <i>these.</i> |

The poetic form הו is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ך and with a different vowel letter ם or ם. The plural, coming from a different root, is sufficiently distinguished without the usual termination; ם occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended ף.

2. The singular of this pronoun is in a few instances compounded with ם either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ך prefixed)—

| | Masc. | Fem. | Com. |
|----------------------------------|--------|--------|--------|
| SING. <i>this</i> or <i>that</i> | הַזֶּה | הַזֵּה | הַזֶּה |

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin. 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person ם is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who*, *which* is ם, which may be employed as a separate word, or may be shortened to a prefix ם with Daghash-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ם takes the vowel (.) followed by Daghash-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (,) before ם Judg. 6: 17, and twice (,) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. *אֲשֶׁר שְׁלָחוֹ* *who he sent him*, i. e. whom he sent, *אֲשֶׁר וְרָעוֹ* *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb *שָׁם* *there*, e. g. *שָׁם—אֲשֶׁר* *where*, *שָׁמָּה—אֲשֶׁר* *whither*, *בָּשָׁם—אֲשֶׁר* *whence*.

a. The prefix *שֶׁ* occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word *הַשֶּׁנָּה* Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition *בְּ*, the relative *שֶׁ* and the particle *נָם* *for that also*; but the most recent interpreters derive it from the verb *שָׁנָה* *to err*, and translate *in their erring*.

b. *אֲשֶׁר* or *שֶׁ* is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns *מִי* *who?* or *whoever* relating to persons, and *מָה* *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of *מִי* is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed *מִי* and the following letter is doubled, e. g. *מִי־שָׁמַיִם* Ex. 3: 13. Before the stronger gutturals *ה* and *ח* it also commonly receives (*ִ*), e. g. *מִי־הָרָא* Ps. 39: 5, *מִי־הַשָּׁמַיִם* Gen. 31: 36. Before the weaker gutturals *א*, *ע* and *ק*, it commonly takes (*ִ*), e. g. *מִי־אֶהְיֶה* Zech. 1: 9, *מִי־עָבָדְךָ* 2 Kin. 8: 13, *מִי־רָאִיתָם* Judg. 9: 48. Before *ה*, *ח* and *ע* with Kamets it takes (*ִ*), § 63. 1. a, e. g. *מִי־הָרָא* Ex. 32: 1, *מִי־הַשָּׁמַיִם* Gen. 20: 9, *מִי־עָבָדְךָ* ib.; and occasionally before other letters especially when it has a disjunctive accent *מִי־קוֹל* 1 Sam. 4: 14,

מִשְׁפָּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4: 2, מִלֵּךְ Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵל to the pronoun זֶה, זֹאת, thus אֵל זֶה *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, אֵל זֹאת *for what? why?* Jer. 5: 7.

3. The words אֶלְמִי אֶלְמִי which are always used in combination, or contracted into one אֶלְמִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δῆσιν*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנִינִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

| | | | |
|----|------------|----------|-------------------|
| 1. | קָל | Kal | Simple active. |
| 2. | נִפְעַל | Niphal | „ passive. |
| 3. | פִּיעַל | Piël | Intensive active. |
| 4. | פֻּעַל | Pual | „ passive. |
| 5. | הִפְעִיל | Hiphil | Causative active. |
| 6. | הִפְעִיל | Hophal | „ passive. |
| 7. | הִתְפַּעֵל | Hithpaël | Reflexive. |

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבד), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from עָשָׂה *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנּוּ), or Pe Yodh (פִּיּוּ) verb, Pe as the initial of עָשָׂה becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּי"וּ); one in which He takes the place of the third radical, a Lamedh He (פִּי"ל); one whose second and third radicals are alike an Ayin Doubled (פִּי"פּ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִבְזָז *to steal*, Ni. *to be stolen*; נִכְתָּב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, נִתְּחַבֵּז *to hide*, Ni. *to hide one's self*; נִתְּקַבֵּץ *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נִתְּנַחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יָצַץ *to counsel*, Ni. *to take counsel together*; לָחֹם Ni. *to fight*, μάχεσθαι, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold and to sell one's self*; רָאָה Ni. *to be seen and to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, קָרַב K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, מָלֵא *to be full*, Ni. *to be filled*, הָיָה *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מְעַלְל *to be few*, Pi. *to be very few*; רָדַף *to follow*, Pi. *to follow ardently, to pursue*; פָּחַד *to fear*, Pi. *to fear constantly, to be timid*; שָׁאַל *to ask*, Pi. *to ask repeatedly and earnestly, to beg*; בָּרָא *to create*, as God, Pi. *to form with pains and labour*, as man; כָּתַב *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble*; קָבַר *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, אָבַד *to perish*, Pi. *to make to perish, to destroy*; לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near and to bring near*; שָׁחַח Pi. *to be very corrupt and to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, *חָפַז* to sin, Pi. to free from sin, expiate, *סָפַז* to stone, Pi. to free from stones.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בָּרָא* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, *חָיָה* permit to live Ex. 22: 17, Deut. 20: 16, *סָפַר* perhaps permit to suffer Ex. 22: 21, *הִסְפִּיחַ* permit to be redeemed Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מִתְקַדֵּשׁ* Hi. to be sweet, prop. to cause sweetness; *שָׂכַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אָמַץ* Hi. to be brave, prop. to act bravely; *זָקַן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *עָשִׂיר* Hi. to enrich and to grow rich; *שָׁבַע* Hi. to make fat and to become fat (comp. Eng. fatten).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָתַח* K. to extend or to bend, trans. and intrans., Hi. id, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of turning aside, there is an ellipsis of its proper object, to bend (the steps).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, **הִצִּיל** Pi. *to deliver*, Hith. *to escape, deliver one's self*; **הִצְדִּיק** Pi. *to justify*, Hith. *to justify one's self*; **הִשְׁתַּחֲוֶה** Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; **הִשְׁתַּחֲוֶה** Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; **הִשְׁתַּחֲוֶה** Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, **הִפְתִּיחַ** Pi. *to open*, Hith. *to open for one's self*; **הִתְחַלַּק** Hith. *to inherit (for one's self)*; **הִתְחַנֵּן** Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, **הִתְחַבְּדוּ** Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; **הִתְחַדְּדוּ** Pi. *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal **הִשְׁכַּח** *to forget*, Hith. *to be forgotten*; **הִתְחַפֵּס** Pi. *to atone*, Hith. *to be atoned*; **הִתְחַמֵּד** Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, **הִתְחַמֵּד** Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, **הִקְדִּישׁ** Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, **הִשְׁמַע** Pi. and Hi. (rare) *to send*, **הִשְׁמַע** Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, **הִתְחַדְּדוּ** Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, **הִתְחַמֵּד** Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, **הִתְחַמֵּד** Pi. *to cook (food)*, Hi. *to ripen (fruit)*; **הִתְחַמֵּד** Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), **הִתְחַמֵּד** Pi. *to break the bones* (**הִתְחַמֵּד**), Hi. *to render strong*; or by restricting them to special applications, **הִתְחַמֵּד** Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); קָטַף Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus יָכַל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); בָּסַף *to be pale*, נָגַשׁ *to draw near*, נָחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; נָפַל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָהַג *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); קָיָה *to wait for* is used in the Piel except the participle which is Kal; הוֹסַף *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּרַל *to separate* and נָפַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and יָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּצַק *to cleave asunder*, גָּלָה *to uncover*, חָלָה *to be sick*, יָדַע *to know*, יָצַק *to bring forth*, נָסַךְ *to visit*, רָחַם *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, קָרַח K. *to break the neck* (עָרַח); קָטַף K. *to tithe* (עָטַף ten); לָבַן *to make bricks* (לִבְנָה); נִלְבָּב Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לִבָּב heart); כָּהֵן Pi. *to act as priest* (כֹּהֵן); בָּנָה Pi. *to build a nest* (בֵּית); בָּרַבַּע Pu. part. *square* (אַרְבַּע four); בָּרַבַּע Pu. *almond-shaped* (בִּרְבִּיעַ); בָּרַבַּע Pu. *dyled scarlet* (הַרְבֵּעַ); הִשְׁלִיךְ Hi. *to snow* (שֶׁלֶג); הִאָּזַן Hi. *to give ear* (אָז); הִשָּׁה Hi. *to snare* (פָּה); הִכְלִיחַ Ho. *to be salted* (מֶלַח); הִתְיַחַשׁ Hith. *to make one's self a Jew* (יְהוּדִי); הִתְקַשֵּׁר Hith. *to*

supply one's self with provision (צִידָה). A verbal form may occasionally arise even from an adverb, נִתְּלַחַח Ni. part. *removed far away* (רָחֹק), or an interjection, הִי Hi. *and he stilled* (חָשׁוּחַ *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָיַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

| | | |
|--------------------------|---------------------------|-----------------------------|
| זָקַן <i>to be old.</i> | חָבַד <i>to hew.</i> | טָמַא <i>to be unclean.</i> |
| נָחַד <i>to delight.</i> | טָהַר <i>to be clean.</i> | יָבַשׁ <i>to be dry.</i> |

| | | |
|--|--|--------------------------------------|
| יָרָא <i>to fear.</i> | צָמָא trans. or intrans. (Esth. 7:5) <i>to thirst.</i> | |
| כָּבֵד (Isa. 24: 20) <i>to be heavy.</i> | מָלֵא 7:5 trans.) <i>to fill</i> | הָלַל (Isa. 33: 9) <i>to wither.</i> |
| יָשָׁר <i>to be right.</i> | יָמָא <i>to die.</i> | שָׂנֵא <i>to hate.</i> |
| לָבַשׁ and לָבַשׁ <i>to put on.</i> | נָבַל <i>to fade.</i> | שָׁפַל <i>to be brought low.</i> |

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

| | | |
|--------------------------------------|---|-------------------------------|
| אַהֲבָה <i>to love.</i> | חָסַר <i>to lack.</i> | קָדָשׁ <i>to be holy.</i> |
| אַשָׁם <i>to be guilty.</i> | חָשַׁר <i>to blush</i> (distinguished from חָסַר <i>to dig</i>). | קָרַב <i>to come near.</i> |
| בָּצַק <i>to swell.</i> | | רָעַב <i>to be hungry.</i> |
| נָבַר <i>to prevail.</i> | | שָׂבַע <i>to be sated.</i> |
| גָּבַל <i>to be or become great.</i> | רָעַה <i>to be weary.</i> | שָׂחַח <i>to rejoice.</i> |
| רָבַח <i>to cleave to.</i> | רָשָׁשׁ <i>to possess.</i> | שָׁכַח <i>to forget.</i> |
| הִשָּׁן <i>to grow fat.</i> | נָגַם <i>to be pleasant.</i> | שָׁכַן <i>to dwell.</i> |
| חָלַל <i>to cease.</i> | עָצַם <i>to be strong.</i> | שָׁמַם <i>to be desolate.</i> |
| חָזַן <i>to be leavened.</i> | צָלַח <i>to come upon, to prosper.</i> | שָׁמַע <i>to hear.</i> |
| חָלַל <i>to be profaned.</i> | | |

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

| | | |
|-----------------------------|-------------------------------------|---|
| אֹרַח <i>to shine.</i> | רָבֵל <i>to be able.</i> | רֵב (Ps. 18: 15) <i>to shoot.</i> |
| בוֹשׁ <i>to be ashamed.</i> | רָקַשׁ <i>to snare.</i> | |
| טוֹב <i>to be good.</i> | נָזַל (see § 86. a) <i>to flow.</i> | שָׁבַל (Gen. 43: 14) <i>to be bereaved.</i> |
| יָרָא <i>to dread.</i> | קָטַן <i>to be small.</i> | |

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ה of the prefixed syllable will be transposed with it, הִתְקַטַּל, הִתְקַטַּל, הִתְקַטַּל. If the first radical be צ, the ה will be transposed,

and in addition changed to ט, e. g. הִתְשַׁבֵּחַ. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghash-forte, הִתְדַבֵּר, הִתְשַׁחֲדוּ, הִתְחַלְמוּ.

a. In one instance הִתְשַׁבֵּחַ Jer. 49: 3 ת remains before ט without transposition, which would bring three linguals in close connection, and once it is assimilated to ט, Eccl. 7: 16 הִתְחַיֵּם, elsewhere הִתְחַיֵּם; ת is likewise assimilated to the sibilant ט in the only Hithpael form in which that letter is the initial of the root הִתְחַיֵּם Isa. 1: 16; in the Aramæan הִתְחַיֵּם the ת is transposed and changed to ד. In one instance הִתְחַיֵּם Judg. 19: 22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial ט of two verbs הִתְחַיֵּם, הִתְחַיֵּם, and the initial ט of two verbs הִתְחַיֵּם, הִתְחַיֵּם. It is assimilated to the ט of הִתְחַיֵּם, which occurs but twice in the Hithpael, to the ט of הִתְחַיֵּם, which only occurs once and in one instance to ד, viz. הִתְחַיֵּם Isa. 33: 10 but הִתְחַיֵּם Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

| | | | |
|---------|--------|----------|-----------|
| Active | 1. Kal | 2. Piel | 3. Hiphil |
| Passive | | Pual | Hophal |
| Middle | Niphal | Hithpael | |

(1) The prefixed letters of the Niphal and Hithpael נ and ת (with ת prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ת have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ת merely supporting the vowel, like the corresponding נ in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutila*, *kuttila* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, *הִתְחַיֵּם* and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model לָלַץ, § 76. 2, is objectionable on account of its weak letter צ, and on account of the twofold sound of its initial radical ל, which, with its Dagheshe-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,

e. g. Pi. שָׁחַץ to uproot and שָׁחַט to take root; Pi. קָם to cause to stand, applied to covenants and oaths, to ratify, and קָם , in a physical sense, to raise up; Hi. רָחַץ to cause to rest, to set down, and רָחַץ to leave, to let alone. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual נִפְּחַל Isa. 59: 3, Lam. 4: 14, to be exceedingly defiled, stronger than the simple Niphal נִפְּחַל ; Niphal of Hithpael נִפְּחַל Ezek. 23: 48, נִפְּחַל Deut. 21: 8, נִפְּחַל Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִפְּחַל , which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ , § 82. 2, thus, נִפְּחַל , a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus נִפְּחַל , which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. a. (1) and (2) but three נָחַץ, נָבַל, נָשַׁן take Hholem, and two נָחַץ and נָשַׁן take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three נָחַץ, נָשַׁן and נָשַׁן take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

| | | |
|------------------------|--------------------------------|---------------------------|
| נָחַץ to mourn. | נָשַׁן to come near. | נָחַץ to be attentive. |
| *נָחַץ to learn. | נָשַׁן (intrans.) to fall off. | נָחַץ to lie down. |
| *נָחַץ to be strong. | נָשַׁן to kiss. | נָחַץ to rage or tremble. |
| *נָחַץ to be angry. | *נָחַץ to be poured. | *נָחַץ to be wet. |
| *נָחַץ to become vain. | נָחַץ (§ 86. b.) to ascend. | נָחַץ to ride. |
| נָחַץ to be strong. | נָחַץ to love. | *נָחַץ to spread. |
| נָחַץ to be wise. | נָחַץ to smoke. | *נָחַץ to rot. |
| נָחַץ to be dark. | *נָחַץ to be removed. | נָחַץ to lie down. |
| *נָחַץ to be foolish. | *נָחַץ to be righteous. | נָחַץ to rule. |
| נָחַץ to learn. | נָחַץ to be lightly esteemed. | *נָחַץ to be complete. |
| נָחַץ to be sweet. | | *נָחַץ to grow fat. |

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

| | | |
|--|--|--|
| הָיָה <i>to deal treacherously.</i> | הָיָה <i>to be hot.</i> | הָיָה <i>to bite.</i> |
| הָיָה fut. \bar{o} , <i>to tear</i> , fut. <i>a</i> , <i>to resolve.</i> | הָיָה fut. \bar{o} , <i>to plough</i> , fut. <i>a</i> , <i>to be silent.</i> | הָיָה <i>to do.</i> |
| הָיָה (mostly fut. \bar{e}) <i>to go.</i> | הָיָה <i>to tear.</i> | הָיָה <i>to strip off.</i> |
| הָיָה <i>to curse.</i> | הָיָה <i>to form.</i> | הָיָה fut. \bar{o} , <i>to cut off</i> , fut. <i>a</i> , <i>to be short.</i> |
| הָיָה <i>to bind.</i> | הָיָה <i>to trespass.</i> | הָיָה <i>to rest.</i> |
| הָיָה fut. \bar{o} , <i>to subdue</i> , fut. <i>a</i> , <i>to be weak.</i> | הָיָה <i>to flee.</i> | הָיָה <i>to be finished.</i> |
| | הָיָה <i>to vow.</i> | |

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future. e. g. הָיָה, הָיָה.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטַל and the passive קָטֵל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הָ to the construct infinitive, rejecting הָ where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite or Perfect (קָטַל).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is רָ , which, appended to the masculine, would give רָלָרָ , a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ר is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, רָלָרָ .

2 *masc.* The appended רָ is derived from רָלָרָ .

2 *fem.* רָ from רָלָרָ .

1 *com.* רָ changed from רָ of רָלָרָ ; compare the similar relation of the suffixes רָ , רָ to the pronouns רָלָרָ , רָלָרָ § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal ם or ן preceded by the vowel א . The full ending $\text{רָ$ is still found in a very few instances, § 86. *b.* generally the רָ is dropped § 55. 2. *a.*

2 *masc.* רָ from רָלָרָ .

2 *fem.* רָ from רָלָרָ .

1 *com.* רָ from רָלָרָ .

Future or Imperfect (רָלָרָ).

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3rd *pers. masc.* The prefixed רָ is from רָלָרָ ; the vowel א , which distinguishes the masculine pronoun, is changed to the corresponding semivowel רָ , and this at the beginning of words becomes רָ , § 56. 2.

3 *fem.* רָ , the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed רָ is from רָלָרָ , רָלָרָ , from the latter of which is derived the appended רָ of the feminine.

1 *com.* The prefixed רָ is from רָלָרָ .

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns רָלָרָ , רָלָרָ , denoted by רָ appended to the singular, the 2 *fem. sing.* termination רָ being dropped as superfluous.

1 *com.* The prefixed רָ is from רָלָרָ .

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ו in those cases in which it has been suppressed.

(4) The *Infinitive* (מְצַוֵּה fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְצַוֵּה intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The ו prefixed in several of the species is from the indefinite pronouns כִּי or כִּה.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ו which is rejected, and its vowel given to the prefix, § 53. 3, e. g. מְצַוֵּה, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. מְצַוֵּה for מְצַוֵּה. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. מְצַוֵּה, מְצַוֵּה.

(2) Terminations consisting of a vowel, viz., ו, and י, of the feminine singular and י of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of (.) in the imperative, e. g. מְצַוֵּה, מְצַוֵּה but מְצַוֵּה. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, מְצַוֵּה, מְצַוֵּה for מְצַוֵּה, מְצַוֵּה from מְצַוֵּה, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, ה, ה, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (.) in the preterite, and from י to (.) in the future, מְצַוֵּה, מְצַוֵּה, § 61. 4. But verbs with middle ו retain the Hholem in the Kal preterite, מְצַוֵּה.

(4) Terminations consisting of a mixed syllable ה, ה, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, מְצַוֵּה from מְצַוֵּה.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a. PRETERITE.* Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, רָבַחְתָּ, רָבַחְתָּ, רָבַחְתָּ, רָבַחְתָּ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. פָּקַדְתָּ: פָּקַדְתָּ. The words נָזַלְתָּ Judg. 5: 5, נָזַלְתָּ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghesheforte emphatic, § 24. *c*, by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָבַלְתָּ Gen. 11: 7, נָבַדְתָּ Am. 3: 11 from נָבַל *be*.

b. Sing. 3 fem. The old form with ך is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלְתָּ Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and נָשַׁלְתָּ Ezek. 46: 17 from נָשַׁל. The vowel letter ך is once written in place of ך, נָבַדְתָּ Ezek. 31: 5 *K'thibh*, § 11. 1. *a*.

2 masc. The vowel letter ך is sometimes appended as in the pronoun אָזַלְתָּ from which the termination is taken, בָּרַחְתָּ Mal. 2: 14, נָשַׁלְתָּ Jer. 17: 4; so in other species besides Kal, נָבַדְתָּ Gen. 31: 30, רָבַחְתָּ Job 38: 12 *K'thibh*, הִנְבַּחְתָּ Ps. 73: 27. In the last example the ך of the root is united by Daghesheforte with the ך of the personal affix; this union regularly occurs between roots ending with ך and affixes beginning with the same letter נָשַׁלְתָּ Job 23: 17, הִנְבַּחְתָּ Ps. 89: 45, הִנְבַּחְתָּ Isa. 16: 10, הִנְבַּחְתָּ Ex. 5: 5, נָשַׁלְתָּ Ezek. 28: 8, נָשַׁלְתָּ Gen. 19: 19, הִנְבַּחְתָּ Jer. 49: 37.

2 fem. The full termination ך of אָזַלְתָּ is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, אָזַלְתָּ Ezek. 16: 22, and repeatedly in the same chapter, רָבַחְתָּ Ruth 3: 3; so in other species רָבַחְתָּ Jer. 3: 5, אָזַלְתָּ Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 com. The vowel letter ך is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, דָּרַחְתָּ Ps. 140: 13, Job 42: 2, בָּרַחְתָּ 1 Kin. 8: 48, נָשַׁלְתָּ Ezek. 16: 59; and perhaps אָזַלְתָּ Ps. 16: 2 may in like manner be for אָזַלְתָּ.

PLUR. 3 com. The full ending ך only occurs in הִרְעִיךָ Deut. 8: 3, 16, אָזַלְתָּ Isa. 28: 16, and רָבַחְתָּ Isa. 29: 21 from רָבַח, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִישׁ which nowhere else occurs. An otiant ך, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הִלְכִיךָ Josh. 10: 24, אָבִיךָ Isa. 28: 12. The forms of similar

appearance **נִשְׁתָּא** Pa. 139: 20, **יִנְשָׂא** Jer. 10: 5, are in reality of different character as the **נ** is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter **ו** from the K'thibh, e. g. **אָרָא** 1 Sam. 13: 19, **קָרָא** Esth. 9: 27, **שָׁרָא** Deut. 21: 7, **הָרָא** Josh. 18: 12. 14. 19, **שָׁרָא** Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing **אָרָא** etc. **שָׁרָא** etc.; the K'ri has substituted **אָרָא**, **שָׁרָא** etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 *masc. and fem.* There is no example of a verb middle **ō** in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In **הִשְׁלַחְתָּהּ** Am. 4: 3, **ח**, is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is **י** it combines with the **י** of this person by Daghesh-forte, **יָיַי** Gen. 34: 16, **יָיַי** 2 Chron. 14: 10, **יָיַי** Judg. 19: 13.

§ 87. **INFINITIVE.** The Hholem of the construct is usually written without **ו**, **בָּרַח** Isa. 33: 1, though not invariably, **בָּרַחַ** and **בָּרַחְו** and **בָּרַחְוִי** and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, **בָּרַחְוִי** Gen. 36: 31, **קָרַחְוִי** Ezek. 21: 28. 28. 34, **נָחְוִי** Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with **ו**, e. g. **בָּרַחוּ** Isa. 48: 8 **בָּרַחוּ** Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in **בָּרַחְוִי** 1 Kin. 1: 21 *et passim* and **שָׁלַחְוִי** Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. **הִרְבָּחְוִי** Deut. 11: 22, **קָרַחְוִי** Ex. 29: 29, **קָרַחְוִי** Ex. 36: 2, **קָרַחְוִי** Ezek. 21: 16, **רָבַחְוִי** Lev. 20: 16, **הִרְבָּחְוִי**, **הִרְבָּחְוִי**, **הִרְבָּחְוִי** Jer. 31: 12, **הִרְבָּחְוִי** Ezek. 16: 5, **הִרְבָּחְוִי** Lev. 15: 32. The prep. **ל** is invariably prefixed to infinitives of this description with the exception of **שָׁלַחְוִי** Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. **FUTURE. 3 masc.** The Hholem is commonly written without Vav, though often with it **יִרְבַּחְוִי** and **יִרְבַּחְוִי**, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, **יִרְבַּחְוִי** Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. **אֶבְרַחְוִי** Hos. 8: 12; in **יִרְבַּחְוִי** Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, **יִרְבַּחְוִי** Prov. 8: 15, **יִרְבַּחְוִי** Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek **יִרְבַּחְוִי** Ex. 18: 26, **יִרְבַּחְוִי** Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 **יִרְבַּחְוִי**.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: **יִרְבַּחְוִי** Deut. 33: 16, **יִרְבַּחְוִי** Job 22: 21, paragogic **ח**, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in **יִרְבַּחְוִי** 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending **יִרְבַּחְוִי**, comp. §§ 168. 1, 171. 1.

2 *fem.* ך is sometimes added to the long vowel with which this person ends תרבה׳ן Ruth 2: 8, תגשׁ׳ן Ruth 3: 4, תשחקר׳ן 1 Sam. 1: 14, תחיל׳ן Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תכרר׳ Isa. 57: 8.

1 *com.* אָסַק Ps. 139: 8, though by some grammarians referred to נָסַק, is probably for אָסַל from אָסַל, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination ךֿן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, תבצרו׳ן Ruth 2: 9, תבצרו׳ן Josh. 24: 15, תחזקו׳ן Ex. 9: 29, תשׁאֲלֶהָ Josh. 4: 6, תשבעו׳ן Ps. 104: 28, תשכֹּן 1 Sam. 2: 22, Josh. 2: 8, תשׁכֹּר׳ן Deut. 11: 22, תאסר׳ן Jer. 21: 3; so in other species, תרבה׳ן Job 19: 23, תשׁאֲלֶהָ Job 21: 24, תדבר׳ן Gen. 32: 20 and תדבר׳ן Ps. 58: 2, תבשׁט׳ן 2 Kin. 6: 19, תשׁטֹן Mic. 2: 6, תרשׁעו׳ן Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer תשׁנֶה Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ךֿ has been assimilated to the initial ךֿ of the following word, § 55. 1; possibly however, ךֿ may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial ךֿ of the masculine form is retained, the distinction of gender being sufficiently marked by the termination תבצרו׳ן Dan. 8: 22, תאֲרֹכֶה Gen. 30: 38, רשׁוּ׳ן 1 Sam. 6: 12; or, on the other hand, the termination ךֿ of the masculine is retained, the gender being sufficiently indicated by the prefixed ה תבשׁט׳ן Jer. 49: 11, תהרר׳ן Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. תרשׁע׳ן Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in תבצרו׳ן Ex. 1: 10, תרדן Job 17: 16, תרשׁעו׳ן Isa. 28: 3, תשׁבחו׳ן Isa. 27: 11, תשׁבחו׳ן Judg. 5: 26, is unnecessary; in the first passage תבצרו׳ן, the subject of the verb, is used in a collective sense, *wars shall occur*. Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where ךֿן may be the suffix with Nun epenthetic in place of the more usual form תשׁלחנה׳ן *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter ךֿ is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נה, particularly when there are other vowel letters in the word, תבצרו׳ן Gen. 27: 1, תבאן Gen. 30: 38, תבצרו׳ן Gen. 33: 6, תבצרו׳ן Ezek. 3: 20, תבצרו׳ן nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ךֿ this is united by Daghesh-forte with the affix תבצרו׳ן Ezek. 17: 23, תבצרו׳ן Ezek. 32: 16, or without Daghesh, § 25, תבצרו׳ן Ruth 1: 13, תבצרו׳ן Isa. 60: 4, תבצרו׳ן Ps. 71: 23 in most editions. So in the fem. plur. imperative, תבצרו׳ן Gen. 4: 23.

§ 89. *IMPERATIVE. Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. אֲכַלְךָ, yet not always, אֲכַלְּךָ and אֲכַלְּיָךְ; before Makkeph it is shortened to Kamets Hhatuph אֲכַלְךָ Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in אֲכַלְךָ Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 85. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, אֲכַלְךָ Judg. 9: 10, אֲכַלְּךָ Ezek. 32: 20 (but אֲכַלְּךָ Ex. 12: 21, for the Methegh see § 45. 2), אֲכַלְּךָ Zeph. 3: 14, אֲכַלְּךָ Mic. 1: 16, and (with ו retained in the K'thibh) אֲכַלְּךָ 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, אֲכַלְּךָ Zech. 7: 9, אֲכַלְּךָ Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshe-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as אֲכַלְּךָ Isa. 47: 2, אֲכַלְּךָ Jer. 10: 17, are exceptional.

Fem. plur. The final vowel ו is dropped in אֲכַלְּךָ Gen. 4: 23, § 61. 2; occasionally ו is not written though the vowel remains, אֲכַלְּךָ Ruth 1: 9, אֲכַלְּךָ Ruth 1: 20.

§ 90. *PARTICIPLES. Active.* The Hholem of the first syllable is written indifferently with or without Vav, אֲכַלְךָ and אֲכַלְּךָ, mostly without when additions are made to the word. In אֲכַלְּךָ Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except אֲכַלְּךָ 2 Kin. 8: 21; it is shortened to Seghol in אֲכַלְּךָ Isa. 41: 7, upon the recession of the accent, and to Pattahh in אֲכַלְּךָ Dent. 32: 28. אֲכַלְּךָ Ps. 18: 5 and אֲכַלְּךָ Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb אֲכַלְּךָ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of אֲכַלְּךָ, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet אֲכַלְּךָ *fading*, אֲכַלְּךָ *desolate*, אֲכַלְּךָ *strong*; verbal adjectives of the same form with the preterites middle *e* and *o* being mostly used instead, אֲכַלְּךָ *full*, אֲכַלְּךָ *old*, אֲכַלְּךָ *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, אֲכַלְּךָ and אֲכַלְּךָ *wearing*, אֲכַלְּךָ and אֲכַלְּךָ *dwelling*, אֲכַלְּךָ *trusting*; there are occasional instances of the same thing in transitive verbs, אֲכַלְּךָ *remembering*, אֲכַלְּךָ *holding*. The last vowel is with few exceptions as אֲכַלְּךָ Deut. 32: 34, אֲכַלְּךָ, אֲכַלְּךָ written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramaic, occurs in Hebrew only in the following examples.

2 *fem. sing.* חָלָה Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending חָלָהּ Jer. 22: 23, חָלָהּ Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is חָלָהּ Gen. 17: 19, and with ׀ paragogic חָלָהּ Hos. 10: 11 or in the K'thibh חָלָהּ Ezek. 27: 3.

2 *masc. plur.* מְשַׁחֲמִיחִים Ezek. 8: 16, the Hithpael participle of מְשַׁחֵּחַ. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for מְשַׁחֲמִיחִים the proper plural of the participle.

3 *plur.* מְקַלְלֵנִי *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלֵנִי and the preterite קָלַלְנִי; and Ewald changes the text to מְקַלְלֵנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלֵנִי. It has been plausibly suggested that the initial מ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. a. PRETERITE SING. 3 *masc.* Some copies have נִגְזַע Jer. 50: 23 with Seghol under the prefixed Nun for נִגְזַע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִגְזַע Gen. 31: 30, נִגְזַח Judg. 11: 25, נִגְזַח 1 Sam. 2: 27, נִגְזַח 2 Sam. 1: 6; of the longer form given in the paradigm נִגְזַח Jer. 32: 4, which once appears with prosthetic נ in place of ה Ezek. 14: 3 אֲרִישׁ, § 53. 1. a. The construct infinitive usually has Tsere נִגְזֶה Ezek. 16: 36, but is in one instance נִגְזֶה Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute נִגְזַח 1 Kin. 20: 39, נִגְזַח Deut. 4: 26. The prosthetic ה is commonly retained after prefixed prepositions נִגְזַח which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in נִגְזַח Prov. 24: 17, comp. נִגְזַח Dan. 11: 34, three times in נִגְזַח Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point נִגְזַח) but נִגְזַח 2 Sam. 17: 17, and in נִגְזַח Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

הָאָר Job 34: 22, הָאָר Judg. 9: 38, רָאָה Eccles. 7: 26, rarely to Pattahh, תָּצַו Job 18: 4. In the Imperative הָאָר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הָאָר Ezek. 21: 29, יָרָהוּק Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אָהַר Ezek. 20: 36, 1 Sam. 12: 7, אָהַר Ezek. 14: 3, אָהַר, אָהַר, אָהַר but אָהַר.

PLUR. *fem.* Tsere rarely remains in the second syllable הָהָר Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הָהָר Jer. 24: 2, so with a pause accent, הָהָר Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, הָהָר Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נָהָר Isa. 43: 9, Joel 4: 11, נָהָר Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 נָהָר *contemptible*, is in form a Niphal participle from the noun נָהָר *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נָהָר Ezek. 28: 23, and the passive form אָהָר the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In אָהָר Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in אָהָר Ps. 38: 11, הָהָר Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in אָהָר Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הָהָר is a separate word, and is the imperative of הָהָר *to give*, though this is always elsewhere pointed הָהָר. In הָהָר Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence ה under the first letter) of הָהָר, which reduplicates the last syllable of הָהָר = הָהָר § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pref.* הָהָר 1 Sam. 21: 3, הָהָר Isa. 40: 24, הָהָר Ps. 77: 18, הָהָר Isa. 10: 13 *fut.* הָהָר Hos. 13: 3 *inf. abs.* הָהָר and הָהָר Isa. 59: 13, *inf. const.* הָהָר Am. 5: 11, *part.* הָהָר Job 9: 15, מְלוּשִׁי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in הָהָר Gen. 41: 51. The second syllable has

has an active sense: (how long) *will ye slay or murder?* In Ps. 101: 5 the K'thibh is *מְלַשְׁחֵי* an active Poel form, *slandering*.

b. The vowel *ā* of the first syllable is occasionally written with Vav, *וַיִּזְכֹּר* Ezek. 16: 34, *וַיִּזְכֹּר* Ps. 78: 63, *וַיִּזְכֹּר* Judg. 18: 29, 13: 8, Job 5: 7, *וַיִּזְכֹּר* Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic *ו* appended to the preterite is found in *וַיִּזְכֹּר* Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. INFINITIVE. The absolute form occurs in *וַיִּזְכֹּר* Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As *מְלַשְׁחֵי*, *מְלַשְׁחֵי*, *מְלַשְׁחֵי*; in a few instances the initial *מ* is omitted, *אֶלֶּם* Ex. 3: 2 for *מְלַשְׁחֵי* 2 Kin. 2: 10 for *מְלַשְׁחֵי* (with Dagheesh-forte euphonic) Ezek. 21: 15, 16, *מְלַשְׁחֵי* Eccles. 9: 12 for *מְלַשְׁחֵי*, § 59. *a.* Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a.* PRETERITE. The first vowel is usually Hhirik but occasionally Seghol, e. g. *וַיִּזְכֹּר* 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once *א* is prefixed instead of *ו*, *וַיִּזְכֹּר* Isa. 63: 3; in Isa. 19: 6 *וַיִּזְכֹּר* is not a double Hiphil with both *א* and *ו* prefixed, but is a denominative from *זָכַר*, a derivative of *זָכַר*, which does not indeed occur in its simple form but is justified by the analogy of *זָכַר* from *זָכַר*. *ו* takes the place of *ו* in *וַיִּזְכֹּר* Hos. 11: 3; so likewise the future *וַיִּזְכֹּר* Jer. 12: 5, and participle *וַיִּזְכֹּר* Jer. 22: 15, though the corresponding preterite is *וַיִּזְכֹּר* Neh. 3: 20.

SING. 3 *masc.* The *ī* of the second syllable is almost always written with Yodh, rarely without it, e. g. *וַיִּזְכֹּר* 1 Sam. 12: 24, but in every other place *וַיִּזְכֹּר*. So inf. const. *וַיִּזְכֹּר* 1 Sam. 1: 6; fut. *וַיִּזְכֹּר* Lev. 27: 14, *וַיִּזְכֹּר* 2 Kin. 10: 5, *וַיִּזְכֹּר* 1 Sam. 1: 7; part. *וַיִּזְכֹּר* Ps. 18: 51, *וַיִּזְכֹּר* Job 11: 3.

b. INFINITIVE. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol *וַיִּזְכֹּר* Prov. 24: 23, 28: 21, is mostly written without *י*, thus *וַיִּזְכֹּר*, *וַיִּזְכֹּר*, *וַיִּזְכֹּר*, *וַיִּזְכֹּר*, *וַיִּזְכֹּר*, *וַיִּזְכֹּר*, though sometimes with it *וַיִּזְכֹּר* Am. 9: 8 but *וַיִּזְכֹּר* Isa. 14: 23, *וַיִּזְכֹּר* and *וַיִּזְכֹּר*, twice *וַיִּזְכֹּר*, nine times *וַיִּזְכֹּר*, *וַיִּזְכֹּר*. Hhirik in this syllable is rare and exceptional, *וַיִּזְכֹּר* Ezek. 21: 31, *וַיִּזְכֹּר* Josh. 7: 7. *א* is prefixed instead of *ו* in *וַיִּזְכֹּר* Jer. 25: 3 and *וַיִּזְכֹּר* Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with *י*, *וַיִּזְכֹּר*, *וַיִּזְכֹּר* rarely and as an exception without *י*, *וַיִּזְכֹּר* Isa. 23: 11, or with Tsere *וַיִּזְכֹּר* Deut. 32: 8, *וַיִּזְכֹּר* Deut. 26: 12, Neh. 10: 39, *וַיִּזְכֹּר* Jer. 44: 19, *וַיִּזְכֹּר* Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite *וַיִּזְכֹּר* Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, *וַיִּזְכֹּר* Jer. 50: 34, *וַיִּזְכֹּר* Jer. 51: 33, *וַיִּזְכֹּר* Lev. 14: 43. The initial *ו* is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְשֹׁמֵר Am. 8: 4 but לְהַשְׁמִיר Ps. 8: 3, לְשֹׁמֵר once but לְהַשְׁמִיר fifteen times, לְשֹׁמֵר Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הָגִיד Ex. 19: 3, רָחֵל 2 Chron. 5: 2, and without Yodh הָחֵל 1 Kin. 8: 1, הָאֵל Num. 22: 19, נָשָׂא 1 Sam. 14: 36, אָחֹז Isa. 42: 6.

PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וְהִבְדִּיל 1 Sam. 14: 22, 31: 2, וְהִדְרִיב Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be וְהִבְדִּיר Job 19: 3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הַשְׁלֵךְ, הַשְׁלֵךְ, and before Makkeph, Seghol הִקְדֵּר Job 22: 21, הִקְדֵּר 1 Sam. 23: 11, הִקְדֵּר Isa. 64: 8. There are a very few examples with Hhirik in pause, הוֹדִיעֵנִי Ps. 94: 1, to which some would add הוֹדִיעָא Isa. 43: 8, but see Alexander, הוֹדִיעֵנִי Prov. 19: 23, הִבְרֵא Jer. 17: 18.

e. PARTICIPLE. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מַשְׁחֵר Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, מְהַלְכִּים Zech. 3: 7 for מְהַלְכִּים, מְהַלְכִּים Jer. 29: 8, מְהַלְכִּים 2 Chron. 28: 23, מְהַלְכִּים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Ohald. מְהַלְכִּין Dan. 3: 25.

HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph הִחַלְתִּי, הִחַלְתִּי, is occasionally Kibbuts, both vowels even appearing in the same verb, הִחַלְתִּי Ezek. 32: 32, הִחַלְתִּי ver. 19, הִחַלְתִּי 2 Kin. 4: 32, הִחַלְתִּי Dan. 8: 11, הִחַלְתִּי Isa. 14: 19, הִחַלְתִּי Ezek. 16: 5, הִחַלְתִּי 2 Sam. 20: 21, הִחַלְתִּי Lev. 6: 15, הִחַלְתִּי Mal. 1: 11, הִחַלְתִּי, הִחַלְתִּי, מְהַלְכִּים, מְהַלְכִּים Ezek. 29: 18.

b. PRETERITE. In הִחַלְתִּי *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic הִ is rejected after הִ interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִחַלְתִּי Ezek. 16: 4, הִחַל Josh. 9: 24. The construct has Pattahh, הִחַל Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הִחַלְתִּי Ezek. 32: 19, הִחַל Jer. 49: 8.

e. PARTICIPLE. In הִחַלְתִּי Ezek. 46: 22 הִ remains after the preformative ב.

HITHPAEL.

§ 96. a. PRETERITE. In two instances אָ is prefixed instead of הִ, viz., אָחַל 2 Chron. 20: 35, אָחַל Ps. 76: 6. In the verb אָחַל Dagheshe-forte is omitted in the second radical and the previous vowel lengthened § 59. a. אָחַל Judg. 20: 15. 17, אָחַל Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *ø* in אָחַל Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of הִ to the first radical,

the prefix takes *u*, § 61. 5, *וְהָיָה* (the accentuation is unusual) Isa. 34: 6, *וְהָיָה* Deut. 24: 4 (but in the future always *וְהָיָה* Lev. 21: 1 and repeatedly elsewhere), *וְהָיָה* (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in *וְהָיָה* and *וְהָיָה*, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b*. (3). In *וְהָיָה* Jer. 25: 16, *וְהָיָה* Jer. 46: 8 (elsewhere *וְהָיָה*), and *וְהָיָה* Isa. 52: 5, *o* prolonged from *u* on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, which before Makkeph is shortened to Seghol, *וְהָיָה* Isa. 30: 29, *וְהָיָה* Gen. 6: 9, *וְהָיָה* Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, *וְהָיָה* *pret.*, *וְהָיָה* *pret.* and *imper.* (but *inf. const.* and *part.* with *e*, fut. *a* and *e*), *וְהָיָה*, *וְהָיָה*, *וְהָיָה* Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, *וְהָיָה* Zech. 6: 7 but *וְהָיָה* Lam. 4: 1, where some copies have *וְהָיָה*. Hhirik occurs instead of Pattahh in the preterites, *וְהָיָה*, *וְהָיָה* Ezek. 38: 23, *וְהָיָה* Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending *וְהָיָה* Dan. 11: 23, comp. § 128.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination *וְ* to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, *אֶשְׁמֹר* *I shall keep*, *אֶשְׁמְרָה* *I will surely keep* or *let me keep*, Ps. 39: 2; *נִבְרָכָה* *let us break*, *נִבְרָכָה* *let us cast away*, Ps. 2: 3; *יִהְיֶה* *let him hasten*, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in *הָיָאָה* *let it come* Isa. 5: 19, *בְּחֹשֶׁךְ* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *וַיִּשְׂבֹּר* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *וַיִּשְׂבֹּר* Prov. 1: 20, 8: 3, and after Vav conversive *וַיִּשְׂבֹּר* Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in *יִקְרַח* Lev. 21: 5 K'thibh.

b. Instead of *וְ*, *וּ* is appended in *וּבְאֶרְצָהּ* 1 Sam. 28: 15, *וּבְשִׁיחָהּ* Pa. 20: 4, § 63. 1. c; so in the imperative *וְדַע* or *דַּע* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the *י* of the ultimate being changed to (*..*), or before Makkeph to (*..*), *וְיִדְבֹּק* *he will cause to cleave*, *וְיִדְבֹּק* *may he or let him cause to cleave*; *וְתִשְׁבֹּל* *thou wilt understand*, *וְתִשְׁבֹּל* *thou mayest understand or understand thou*, Dan. 9: 25, *וְאַל-תִּשְׁלַח* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with *אַל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragoric and apocopated futures, which have been aptly designated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *ן*. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragoric futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *וְ* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragoric future. The appended *וּ* may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שִׁמַּע *hear* (thou), שְׁמַעְהָ *oh, hear!* or *pray, hear!* הִשְׁמַע *listen*, הִשְׁמַעְהָ *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ך remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, הִזְבֵּה, Jer. 49: 11; זָכַר, 2 Chron. 6: 42, שָׁכַח, Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away יִרְשֶׁה; Deut. 33: 23, יִסְעֶה 1 Kin. 13: 7; so in the ל"א form יִפְעֶה Ps. 41: 5. In the Hiphil הִקְטִיל becomes הִקְטִילָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְפָּח K'thibh, צִרְפָּח K'ri Ps. 26: 2, מְלִיכָה K'thibh, מְלִיכָה K'ri Judg. 9: 8; וְאִשְׁקֹלָה K'thibh, וְאִשְׁקֹלָה K'ri Ezr. 8: 25; אִשְׁקִיבָה K'thibh, אִשְׁקִיבָה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.*, which is likewise attested by the occasional appearance of Hhateph Kamets, וְאִשְׁקִיבָה 1 Kin. 19: 20, וְאִשְׁקִיבָה Dan. 8: 13 (in some copies) or Hhateph Pattahh וְאִשְׁקִיבָה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרַב Lev. 9: 7, קָרַבָּה Ps. 69: 19, and on the contrary, מָהָה Gen. 25: 31, *fut.* יִמָּהָר Ex. 21: 7, מָהָה (with Daghesh separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה, of the feminine plural, שָׁמַעְתִּי Gen. 4: 23 for שָׁמַעְתֶּיךָ, § 61. 2, קָרָאתָ Ex. 2: 20 for קָרָאתִי, § 60. 3. c, and in Lamedh He verbs of final ה of the masculine singular, הָיָה 2 Kin. 6: 18 for הָיִיתָ Ezek. 6: 11, גָּל Ps. 119: 18 for גָּלָה; רָצָה Deut. 9: 14 for רָצִיתָ Judg. 11: 37, but without any evident change of meaning.

VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְּתִיחַ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיַּרְא *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that ו is an abbreviation of the verb וַיֹּאמֶר *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וַיֹּאמֶר *and he was*; Ewald of וַיֹּאמֶר *and then*. Schultens, *Instif.* p. 424, conjectured that וַיֹּאמֶר may be for וַיֹּאמֶר, by § 53. 3; ו prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τύπτα, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ׀ for ׀ consecutive might seem to lend confirmation to this theory of its derivation. But as ׀ stands with equal frequency for ׀ copulative, and ׀ for the article ׀, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, ׀, ׀, ׀. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be ׀, and never if it be ׀, since its removal in this case would change the sound of the letter by restoring its aspiration, ׀, ׀ but ׀, ׀. Before ׀ of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, ׀, ׀. In the Hiphil ׀ is, with few exceptions, e. g. ׀ Ps. 105: 28, compressed to (.) as in the apocopated future, ׀, and before Makkeph it is shortened to (.) ׀. In the first person singular, however, ׀ remains in the Hiphil, and a paragogic ׀ is not infrequently appended in all the species, e. g. ׀ or ׀; ׀ or ׀; ׀; ׀ or ׀; paragogic ׀ also occurs though more rarely in the first pers. plur. ׀ Gen. 41: 11, ׀ Ezr. 8: 23, ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ׀ is rejected from ל' verbs as in the apocopated future ׀, ׀, the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, ׀, ׀, ׀, ׀. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ׀, ׀ but not in ׀; so in ׀ Hab. 3: 6, and the Hithpael ׀ Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, *וַיִּזְכֹּר*, *וַיִּשְׁכַּח*, *וַיִּשְׁכַּח* or *וַיִּשְׁכַּח*, *וַיִּשְׁכַּח* but *וַיִּזְכֹּר*, *וַיִּשְׁכַּח*, etc. The first person singular is mostly exempted from shortening or change of accent, *וָאֵל*, *וָאֵל* or *וָאֵל*, *וָאֵל*, though it sometimes suffers apocopation in *לִי* verbs *וָאֵל* *וָאֵל*. The prolonged plural ending *וּן* is very rarely used after Vav Consecutive; it does, however, occur, e. g. *וַתִּקְרָבֵךְ* Deut. 1: 22, *וַתִּקְרָבֵךְ* Deut. 4: 11, *וַתִּקְרָבֵךְ* Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattahh before *א*, its vowel being conformed to the compound Sh'va, which follows, e. g. *וַאֲנִי* Judg. 6: 9, *וַאֲנִי* 2 Sam. 1: 10, *וַאֲנִי* Ezek. 16: 10 but *וַאֲנִי* ver. 8, *וַאֲנִי* Job 30: 26, *וַאֲנִי* Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction *ו* *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, *בְּלִכְתְּךָ* *upon thy departing*, and then proceeds with preterites with Vav prefixed, *וַתִּמְצָא* *thou shalt find*, *וַאֲמָרוּ* *and they shall say*, ver. 3, *וַתִּלְפָּא* *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 *לֵךְ* (imper.) *go*, *וּפְרָתָהּ* (pret.) *and turn*, *וְנִסְתָּרָהּ* (pret.) *and hide*, *וְהָיָה* (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, *וְכָלָהּ*, *וְכָלָהּ*.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, *הָלַכְתָּ* *thou hast gone*, *וְהָלַכְתָּ* *and thou shalt go*, *וְהָלַכְתִּי* *and I will go*, so *וְדַבַּרְתָּ*, *וְדַבַּרְתִּי*, *וְדַבַּרְתְּ*, though *וְהִצַּדְתִּי* Zeph. 1: 17, except in ל"א and ל"ה verbs, where the accent usually remains in its original position although the usage is not uniform, *וְשָׁנִיתִי* Lev. 26: 9, *וְהָלַכְתָּ* 1 Kin. 18: 12, *וְהִרְבֵּיתִי* 1 Chron. 4: 10, *וְהִשְׁתַּחֲוִיתִי* 1 Sam. 15: 30, *וְהָלַכְתִּי* Isa. 8: 17 but *וְאָשִׁיתִי* Lev. 24: 5, *וְבָאֵךְ* Gen. 6: 18, *וְהִרְבִּיתִי* *וְהִשְׁתַּחֲוִיתִי* Lev. 26: 9, *וְהָלַכְתָּ* Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, *וְיִלְכְּחוּ* Ex. 8: 23, *וְיִלְכְּחוּ* Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, *וְהִבְרִיחָהּ* Ex. 26: 33, *וְהִבְרִיחוּ* Lev. 15: 29, *וְנָחִיחַ* Isa. 11: 2, *וְקָבֵחַ*, *וְחָדֵחַ* Hab. 1: 8 but *וְהִשְׁלִיכוּ* Ezek. 43: 24, *וְקָטַח* Hab. 1: 8,

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

SING. 3 *fem.* The old ending *תְּ*, § 85. 1. a (1), takes the place of *הָ*.

2 *masc.* *תָּ* sometimes shortens its final vowel before the suffix *נִי* of the first person.

2 *fem.* The old ending *תִּי*, § 86. b, instead of *תְּ*.

PLUR. 2 *masc.* *יָ* from the old pronominal ending *יָם*, § 71. b, takes the place of *יָם*. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, **תִּקְטְלֶהָ** for **תִּקְטְלֶיהָ**.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. **כֶּם**, **כֶּן**, and the second masc. sing. **ה**, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes **הוּ**, **הָ**, there is frequently an elision of **ה**, requiring Daghesh-forte conservative in the verbal ending **ה** to preserve the quantity of the previous short vowel, **קָטְלָהּוּ** for **קָטְלָהוּהוּ**, **קָטְלָהּהָ** for **קָטְלָהָהָ**, see § 57. 2. *b*.

(3) When the third masc. sing. suffix **הוּ** is preceded by (.), the **ה** may be elided and the vowels coalesce into **וּ**, **קָטְלוּ** for **קָטְלָהוּ**; when it is preceded by **י**., Shurek may be hardened to its corresponding semi-vowel **וּ**, **קָטְלוּוּ** for **קָטְלָהוּוּ** § 62. 2.

(4) When the third fem. suffix **הָ** is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, **קָטְלָהּ** for **קָטְלָהָ**.

(5) When **הוּ**, **הָ** of the third pers. singular are preceded by (.), the vowel of union for the future, a **נ**, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to

(₂); ה is then commonly elided and a euphonic Dagghesh-forte inserted in the Nun, יִקְטִלְנוּ for יִקְטִלְנוּ. The same shortening of the (₂) and insertion of Dagghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כּ, בּ, נ, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Dagghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטִלְנוּ for יִקְטִלְנוּ; or it may be Dagghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagghesh, § 54.3, instead of the Dagghesh having arisen from the assimilation of Nun, so that יִקְטִלְנוּ may be for יִקְטִלְנוּ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִקְטִלְנוּ but יִקְטִלְנוּ, § 22. a. Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטִלְנוּ but יִקְטִלְנוּ, יִקְטִלְנוּ but יִקְטִלְנוּ.

3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטִלְנוּ, יִקְטִלְנוּ, יִקְטִלְנוּ, יִקְטִלְנוּ; but י of the Hiphil species is almost always preserved, יִקְטִלְנוּ, יִקְטִלְנוּ.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַלְתָּ, קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתָּן but קָטַלְתָּ, קָטַלְתָּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, נָ, וְ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּ and נָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before וְ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נִחַנְתָּ, נִחַנְתָּהּ, נִחַנְתָּם, נִחַנְתָּן, אֶחָדְךָ, אֶחָדְכֶם, אֶחָדָם, אֶחָדָן, אֶחָדְךָ, אֶחָדְכֶם, אֶחָדָם, אֶחָדָן.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשִׁי *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִי לִּי *I have made for me*, Ezek. 29: 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *צִיָּמְתָּ לִי* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּח לְךָ* *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, *דִּבַּרְתִּי* *my speaking*, *שִׁלַּחְתִּי* *my sending*, *הָרַגְתִּי* *to kill me*, *נִרְבַּחְתִּי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְתִּי* *seeing me* Isa. 47: 10, *שִׂנְאָהְתִּי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בֹּשֶׁתִּי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *תִּתְּנֵה לִי* *permit me* Num. 22: 13, *יָבֵטֵה לִי* Deut. 25: 7, *תִּצְבֶּה* 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb קָטַל with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are a few examples of (.) as the union vowel of the preterite, יִסְלִי Isa. 8: 11, יִשְׁאַלְךָ 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesheforte euphonic is twice inserted in the suffix of the first pers. sing., יִסְלִי Ps. 118: 18, יִנְיִי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause: מִצָּרָה Isa. 55: 5, so with the infinitive, הִשְׁמַדְתָּ Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲמַסְתָּךְ, § 11. 1. *a.*, where the K'ri has אֲמַסְתָּךְ. With לֵא and לִי verbs this form of the suffix is of frequent occurrence, קָנָה Isa. 30: 19, Jer. 23: 37, הִכְרַמְתָּ Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִצְאָהוּ 1 Kin. 18: 10. 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

c. The suffix of the second fem. sing. is commonly הָ, קָרְאָה Isa. 54: 6, מִצָּרָה Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, אֶחָדָה Ruth 4: 15, שִׁוְרָה Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֶחָדָה, אֶחָדָה Ps. 137: 6, הִמְצַלְתְּכִי Ps. 103: 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in קָרְהוּ Ex. 32: 25, קָמְהוּ Num. 28: 8, and in some copies אָכְלְהוּ 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, מִצָּרָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הִנְסָהוּ Ex. 9: 18, הִנְצָהוּ Jer. 44: 19, and the future, יִהְיֶהוּ Ex. 2: 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, מִצָּרָהוּ Ex. 23: 31, and repeatedly in poetry, תִּמְלֹאכֻוּ Ex. 15: 9; once ו is appended, יִבְסִיכֻוּ Ex. 15: 5; הֵם is used but once as a verbal suffix, אֶסְאִירֵהֶם Deut. 32: 26.

g. The suffix of the third fem. plur. ךְ is seldom used, יִרְעִיךְ Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ךְ is substituted for it, סָהַמְךְ Gen. 28: 15, 18, יִגְרִימְךְ Ex. 2: 17, יִנְאִסְךְ 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הֵן is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ךְ, בִּוְאֵהֶן Ruth 1: 19, לִרְתֵּן Job 39: 2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אֶחָדָה Deut. 7: 13, לֵבָנִים Lev. 16: 4, שִׁנְיָה Deut. 24: 3, יִרְאֶהוּ Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is יִבְלֵהוּ Ps. 13: 5 from יִבְלֵהוּ,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כם, כן, קפץ, Deut. 30: 3, וקפץ ver. 4, but occasionally to Hhirik, אֲחִירִיק (the Methegh in most editions is explained by § 45. 2) Job 16: 5, אֲחִירִיק Isa. 25: 1, וקפץ Ex. 31: 13, וקפץ Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, וקפץ Gen. 49: 25, אֲחִירִיק 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, וקפץ 1 Sam. 17: 25, Ps. 65: 10; in וקפץ Deut. 32: 7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, וקפץ Prov. 31: 12, Ezek. 15: 5, so in pause וקפץ 1 Sam. 18: 28, וקפץ Gen. 37: 20, וקפץ Isa. 59: 16, and sometimes contracted by the exclusion of ו, וקפץ 1 Sam. 1: 24, וקפץ Ruth 4: 15, וקפץ Job 21: 18. The third fem. suffix is always contracted, וקפץ Jer. 49: 24, וקפץ Isa. 34: 17, וקפץ 1 Sam. 1: 6. The suffix of the third masc. plural is ו, not ו, with this person of the verb, the accent falling on the penult, וקפץ Gen. 31: 32, וקפץ Ex. 18: 8, וקפץ Ps. 119: 129, וקפץ Isa. 47: 14. In the intermediate syllable before ה the vowel is usually short in this person, וקפץ Jer. 22: 26, וקפץ Ezek. 28: 18, though it is sometimes long, וקפץ Cant. 8: 5, as it regularly is in pause וקפץ *ibid.*; so before וי and ו of the first person, וקפץ Ps. 69: 10, וקפץ Num. 20: 14.

j. The second masc. sing. preterite usually takes Pattahh before וי except in pause, וקפץ Ps. 139: 1, וקפץ Job 7: 14, וקפץ Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, וקפץ Ezek. 43: 20, or contracted, וקפץ 2 Kin. 5: 6, וקפץ Hab. 1: 12, וקפץ (accent thrown back by § 35. 1) Num. 23: 27, וקפץ Ps. 89: 44.

k. The second fem. sing. preterite assumes (), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, וקפץ Jer. 15: 10, וקפץ Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes (), Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, וקפץ Josh. 2: 17, 20, Cant. 5: 9, וקפץ Jer. 2: 27 K'ri, וקפץ 2 Sam. 14: 10.

l. The plural endings of the verb may be written fully ו or defectively (), thus, in the third person, וקפץ Ps. 18: 6, וקפץ Hos. 12: 1; the second וקפץ Zech. 7: 5, וקפץ Num. 20: 5, 21: 5; and the first וקפץ 1 Chron. 13: 3.

FUTURE.

§ 105. a. The union vowel a is sometimes attached to the future, thus וקפץ Gen. 19: 19, וקפץ Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; וקפץ Isa. 63: 16; ו (for וקפץ) Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 וקפץ, where the K'ri has וקפץ וקפץ Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; וקפץ Ex. 29: 30, Deut. 7: 15, Num. 21: 30, Ps. 74: 8.

Ps. 118: 10; וְיִשְׁלַח Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יִשְׁלַח, while the K'thibh has the vowel letter י representing the ordinary e, דִּשְׁלַח. The union vowel *a* is also occasionally found with the imperative, אֶלֶּח Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Daghesth inserted occur chiefly in pause; thus וְיִשְׁלַח Jer. 50: 44; וְיִשְׁלַח Gen. 27: 19, Job 7: 14, 9: 34; וְיִשְׁלַח (1st plur.), וְיִשְׁלַח Job 31: 15; וְיִשְׁלַח Isa. 43: 5, 44: 2, Ps. 30: 13; וְיִשְׁלַח (3 masc. sing.), וְיִשְׁלַח Job 7: 18, 41: 2 K'ri, Hos. 12: 5; וְיִשְׁלַח Ps. 65: 10, (once with an infinitive וְיִשְׁלַח Gen. 30: 41), or without Daghesth, וְיִשְׁלַח Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesth occur in conjunction, וְיִשְׁלַח וְיִשְׁלַח Isa. 26: 5. There are a very few examples, found only in poetry of י inserted between the verb and the suffix without further change, וְיִשְׁלַח Ps. 50: 23, וְיִשְׁלַח Jer. 22: 24, וְיִשְׁלַח Jer. 5: 22, וְיִשְׁלַח Ps. 72: 15, וְיִשְׁלַח Deut. 32: 10, וְיִשְׁלַח Ex. 15: 2.

c. The plural ending וְיִשְׁלַח is in a few instances found before suffixes, chiefly in pause, וְיִשְׁלַח וְיִשְׁלַח Prov. 1: 28, וְיִשְׁלַח Ps. 63: 4, וְיִשְׁלַח Ps. 91: 12, וְיִשְׁלַח Isa. 60: 7, 10, וְיִשְׁלַח Jer. 5: 22, וְיִשְׁלַח Jer. 2: 24; twice it has the union vowel *a*, וְיִשְׁלַח Job 19: 2, וְיִשְׁלַח Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶלֶּח Hos. 10: 10, וְיִשְׁלַח Num. 35: 20, וְיִשְׁלַח Isa. 27: 3, וְיִשְׁלַח Isa. 62: 2, וְיִשְׁלַח Ezek. 35: 6, וְיִשְׁלַח Jer. 31: 33; once the vowel remains, but is changed to Shurek, וְיִשְׁלַח Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, וְיִשְׁלַח Job 29: 14, וְיִשְׁלַח Ex. 29: 80, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, וְיִשְׁלַח Isa. 62: 5, וְיִשְׁלַח Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative וְיִשְׁלַח Gen. 23: 11, Ps. 6: 3, וְיִשְׁלַח Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before וְיִשְׁלַח, though the vowel letter י is occasionally written in the K'thibh, וְיִשְׁלַח Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* וְיִשְׁלַח Cant. 1: 6, 3 *fem. plur.* וְיִשְׁלַח Job 19: 15, וְיִשְׁלַח Jer. 2: 19. The masculine form is sometimes substituted for the feminine, וְיִשְׁלַח Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106. a. *Kal infinitive.* Before וְיִשְׁלַח, כֵּן, כֵּם, Hholem is shortened to Kamets Hhatuph, וְיִשְׁלַח Gen. 2: 17, וְיִשְׁלַח (Methegh by § 45. 2) Obad. ver. 11, וְיִשְׁלַח Gen. 3: 5, וְיִשְׁלַח Mal. 1: 7. Pattahh remains in the single example, וְיִשְׁלַח Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, וְיִשְׁלַח Deut. 29: 11, וְיִשְׁלַח 2 Kin. 22: 19, וְיִשְׁלַח Deut. 27: 4, rarely Kibbutz, וְיִשְׁלַח Lev. 19: 9, 23: 22, sometimes Hhirik, וְיִשְׁלַח Gen. 19: 33. 35 but וְיִשְׁלַח Ruth 3: 4, וְיִשְׁלַח Zech. 3: 1, וְיִשְׁלַח 2 Sam. 1: 10, וְיִשְׁלַח Neh. 8: 5, and occasionally Pattahh, וְיִשְׁלַח

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ך is substituted for ך, שִׁמְעִי Isa. 30: 19, חִמְצִי Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, חִמְצִיךָ Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in חִמְצִיךָ Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְכַלֵּי, וְכַלֵּי Jer. 15: 15, but occasionally it takes Hhirik, נִצְאֵי (with Daghesht-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes חִמְצִיךָ Isa. 43: 26.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forfe.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, **יִפְחַד** for **יִפְחֹד**; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *ı̇* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, **יִפְחִיחַ**, **יִפְחִיחֵר**, **יִפְחִיחֵר**. Seghol accompanying **א** of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, **פְּחַדְךָ**, **פְּחַדְךָ**.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in **יִפְחֹד**, apocopated future of **פָּחַד**, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, עָמַדְתָּם, עָמַדְתָּ. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, נָחַקְתָּ, נָחַקְתָּ, and after Kamets Hhateph it becomes Hhateph Kamets as in the Hophal species, נָחַקְתָּ. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ְ) becomes (ִ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ִ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ִ) in the corresponding persons of the preterite and future Hophal, נָחַקְתָּ, נָחַקְתָּ, נָחַקְתָּ.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus נָחַקְתָּ *yaam'dhū*, not נָחַקְתָּ *yaamdū*, § 22. a. In like manner the Kal imperative has נָחַקְתָּ, נָחַקְתָּ not נָחַקְתָּ, נָחַקְתָּ, showing that even in the perfect verb נָחַקְתָּ, נָחַקְתָּ were pronounced *ki'lī*, *ki'lū*, not *killī*, *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, נָחַקְתָּ for נָחַקְתָּ.

§ 110. 1. The verb נָחַקְתָּ *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by קִיץ *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (א"פ) mode.

FUTURE OF PE ALEPH VERBS.

| | 3 masc. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|-------|-----------|------------|------------|---------------|---------|
| SING. | יֵאָכֵל | תֵּאָכֵל | תֵּאָכֵל | תֵּאָכְלִי | אֵכֵל |
| PLUR. | יֵאָכְלוּ | תֵּאָכְלוּ | תֵּאָכְלוּ | תֵּאָכְלֶינָה | נֵאָכֵל |

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish*, אָבַר *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפַק *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָחַז *to take hold*, אָסַף *to gather*.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future א has (א) in one instance, יֵאָכֵל Ezek. 23: 5. That of the Kal future ע has (ע) in יֵעָרֵם Prov. 10: 3, יֵחַשְׁתֶּם Ps. 29: 9. Three verbs with future ע, יֵחַלֵּם, יֵחַלֵּם, יֵחַלֵּם have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יֵחַלֵּם Job 12: 14, יֵחַלֵּם 2 Kin. 3: 25 but יֵחַלֵּם Ex. 19: 21, 24; so with suffixes, יֵחַלֵּם Ps. 141: 5, יֵחַלֵּם Isa. 22: 19, יֵחַלֵּם Isa. 53: 2. יֵחַלֵּם has יֵחַלֵּם but יֵחַלֵּם.

2. א. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether א or ע, יֵאָכֵל, יֵאָכֵל, יֵאָכֵל, יֵאָכֵל as well as יֵאָכֵל, יֵאָכֵל, יֵאָכֵל; in a few with future א, § 110. 3, it takes Hholem, the (א) of the second syllable usually becoming (א) in pause, and in a few

instances without a pause accent, **יִאָמֵר**, **יִאָמְרָה**, **יִאָמְרוּ**, but **יִאָמַר**; in two verbs it becomes (,) after Vav conversive, **וַיִּאָמֵר**, **וַיִּאָמְרוּ**, but with a pause accent **וַיִּאָמֵר**, **וַיִּאָמְרוּ** or in the first verses of several chapters of Job : **וַיִּאָמֵר**. Hholem in these verbs is probably modified from *ā*, so that **יִאָמֵר** is for **יִאָמַל** from **יִאָמַל**, § 201. *a*.

b. As *κ* is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as *κ* has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances *κ* gives up its consonantal character after (,) which is then lengthened to (,) **וַיִּתְּחַל** Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *κ* is always omitted in the first person singular after the preformative *κ*, **אֶתְחַל** Gen. 32: 5 for **אֶתְחַלִּי**, **אֶתְחַלֵּה** Prov. 8: 17 for **אֶתְחַלֵּה**, **אֶתְחַלֵּה** Gen. 24: 33 for **אֶתְחַלֵּה**, and occasionally in other persons, **תִּתְחַלֵּה** Jer. 2: 36 for **תִּתְחַלֵּה**; so **תִּתְחַלֵּה** Deut. 33: 21, **תִּתְחַלֵּה** Prov. 1: 10, **תִּתְחַלֵּה** Ps. 104: 29, **תִּתְחַלֵּה** 2 Sam. 19: 14, **תִּתְחַלֵּה** 2 Sam. 20: 9, **תִּתְחַלֵּה** 1 Sam. 28: 24; in a few instances the vowel letter *ו* is substituted for it, **וְיִתְחַלֵּה** Ezek. 42: 5 for **וְיִתְחַלֵּה**, **וְיִתְחַלֵּה** Neh. 2: 7, Ps. 42: 10.

c. A like quiescence or omission of *κ* occurs in **וַיִּתְחַלֵּה** Num. 11: 25 Hi. fut. for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Ezek. 21: 33 Hi. inf. for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Job 32: 11 Hi. fut. for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Prov. 17: 4 Hi. part. for **וַיִּתְחַלֵּה**, § 53. 2. *a*, **וַיִּתְחַלֵּה** Job 35: 11 Pi. part. for **וַיִּתְחַלֵּה**, § 53. 3, **וַיִּתְחַלֵּה** 2 Sam. 22: 40 Pi. fut. for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** 1 Sam. 15: 5 Hi. fut. for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Isa. 21: 14 Hi. pret. for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Isa. 13: 20 Pi. fut. for **וַיִּתְחַלֵּה**, and after prefixes **וַיִּתְחַלֵּה** for **וַיִּתְחַלֵּה**, the Kal infinitive of **וַיִּתְחַלֵּה** with the preposition *ל*, **וַיִּתְחַלֵּה** Ezek. 28: 16 Pi. fut. with Vav conversive for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Zech. 11: 5 Hi. fut. with Vav conjunctive for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Eccles. 4: 14 Kal pass. part. with the article for **וַיִּתְחַלֵּה**.

d. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, **וַיִּתְחַלֵּה** Num. 32: 30 for **וַיִּתְחַלֵּה**, and five times in the Hiphil future, **וַיִּתְחַלֵּה** Jer. 46: 8 for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Hos. 11: 4 for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** Neh. 13: 18 for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** 1 Sam. 14: 24 abbreviated from **וַיִּתְחַלֵּה** for **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה** 2 Sam. 20: 5 K'ri for **וַיִּתְחַלֵּה**.

e. *κ* draws the vowel to itself from the preformative in **וַיִּתְחַלֵּה** Prov. 1: 22 Kal fut. for **וַיִּתְחַלֵּה** in pause **וַיִּתְחַלֵּה** Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain **וַיִּתְחַלֵּה** Job 20: 26, regarding it as a Kal future for **וַיִּתְחַלֵּה** with the vowel attracted to the *κ* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, § 93. *a*, as **וַיִּתְחַלֵּה** Nah. 2: 4, **וַיִּתְחַלֵּה** Ps. 94: 20.

3. *a*. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as **וַיִּתְחַלֵּה**, **וַיִּתְחַלֵּה**, being rarely changed to Pattahh, as in **וַיִּתְחַלֵּה** Prov. 20: 16, or Seghol, as **וַיִּתְחַלֵּה** Num. 11: 16, **וַיִּתְחַלֵּה** Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, חִירִיק Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, קָלוֹ Zeph. 3: 14 but קָלוֹ Ps. 68: 5, חִירִי Jer. 2: 12 but חִירִי Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חִירִי Isa. 44: 27. Ewald explains חִירִי Ex. 20: 5, 23: 24, Deut. 5: 9, and נִעְבְּרָם Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ח has (,) חִירִי Ezek. 16: 5, חִירִי Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, נִעְשִׂי, נִעְשִׂי, נִעְשִׂי but נִעְשִׂי, נִעְשִׂי, נִעְשִׂי Ps. 89: 8, נִעְשִׂי Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In חִירִי 2 plur. pret., חִירִי inf., חִירִי imper. of חִירִי, the initial ח has (,) under the influence of the following י; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲכַלְתֶּם, אֲכַלְתֶּם, אֲכַלְתֶּם, but commonly (,) in the imperative and infinitive, § 60. 3. ב, אֲכַל, imper., אֲכַל and אֲכַל inf., אֲדַע and אֲדַע inf., אֲמַר imper., אֲמַר inf. and imper. (but חֲמַד Job 34: 18 with ח interrogative), אֲמַר (with ח, paragogio חֲמַד), and in a very few instances the long vowel (,) § 60. 3. c, אֲמַר Ex. 16: 23 for אֲמַר, אֲמַר Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) or (,). In a very few instances this correspondence is neglected; thus, in חִירִי 3 fem. fut. of חִירִי to go (comp. חִירִי from חִירִי to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חִירִי (once, viz., Hab. 1: 15 for חִירִי) and חִירִי Hiphil and Hophal preterites of חִירִי to go up, and חִירִי (once, viz., Josh 7: 7 for חִירִי) Hi. pret. of חִירִי to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חִירִי, חִירִי, חִירִי, חִירִי, חִירִי from חִירִי to be, and like forms from חִירִי to live, are peculiar in having simple vocal Sh'va.

3. Where (,) or (,) are proper to the form these are frequently changed to (,) or (,) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, חִירִי 2 Kin. 5: 3, חִירִי Ex. 4: 29, חִירִי Ps. 27: 10, חִירִי Josh. 2: 18; חִירִי Isa. 59: 5, חִירִי Judg. 16: 13; the Niphal, חִירִי 1 Kin. 10: 8, חִירִי Nah. 3: 11, חִירִי Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, **וַיִּצְדֹּק** Job 14: 19, **וַיִּצְדֹּק** Deut. 7: 24, **וַיִּצְדֹּק** Deut. 9: 3 (comp. **וַיִּצְדֹּק** Ps. 80: 6), **וַיִּצְדֹּק** Lev. 23: 30; **וַיִּצְדֹּק** Isa. 49: 26; **וַיִּצְדֹּק** Neh. 5: 16, **וַיִּצְדֹּק** Ezek. 30: 25; **וַיִּצְדֹּק** Isa. 43: 23, **וַיִּצְדֹּק** Jer. 17: 4; **וַיִּצְדֹּק** Deut. 1: 45, **וַיִּצְדֹּק** Ex. 15: 26, **וַיִּצְדֹּק** Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, **וַיִּצְדֹּק** 1 Sam. 17: 85, **וַיִּצְדֹּק** Ps. 50: 21, Neh. 10: 33, Ezek. 37: 2. The change from (וַיִּצְדֹּק) to (וַיִּצְדֹּק) after Vav conversive occurs once in the third person of the Hiphil preterite, **וַיִּצְדֹּק** Ps. 77: 2, but is not usual, e. g. **וַיִּצְדֹּק** . . . **וַיִּצְדֹּק** Lev. 27: 8. There is one instance of (וַיִּצְדֹּק) instead of (וַיִּצְדֹּק) in the Hiphil infinitive, **וַיִּצְדֹּק** Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, **וַיִּצְדֹּק**, **וַיִּצְדֹּק**, **וַיִּצְדֹּק**.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

| | | |
|--|--|---|
| וַיִּצְדֹּק Hi. to be red. | וַיִּצְדֹּק K. to injure, wound. | וַיִּצְדֹּק K. to spare. |
| וַיִּצְדֹּק Ni. Hi. to be illu- trious. | וַיִּצְדֹּק Ni. Hi. Ho. to hide. | וַיִּצְדֹּק K. Ni. to do vio- lence to. |
| וַיִּצְדֹּק Hi. to close. | וַיִּצְדֹּק Hi. to join together. | וַיִּצְדֹּק K. to be leavened. |
| וַיִּצְדֹּק K. to shut. | וַיִּצְדֹּק K. to gird. | וַיִּצְדֹּק K. to ferment. |
| וַיִּצְדֹּק K. to learn. | וַיִּצְדֹּק K. (not Ho.) to cease. | וַיִּצְדֹּק K. to dedicate. |
| וַיִּצְדֹּק K. to gird on. | וַיִּצְדֹּק K. to cut. | וַיִּצְדֹּק K. to devour. |
| וַיִּצְדֹּק K. Ni. (not Hi.) to be guilty. | וַיִּצְדֹּק K. (not Hi.) to live. | וַיִּצְדֹּק K. to muzzle. |
| וַיִּצְדֹּק K. Hi. to be vain. | וַיִּצְדֹּק K. Hi. to be wise. | וַיִּצְדֹּק Ni. to cover. |
| וַיִּצְדֹּק K. Hi. to meditate. | וַיִּצְדֹּק K. meaning doubt- ful. | וַיִּצְדֹּק K. Ni. to be panic- struck. |
| וַיִּצְדֹּק K. to thrust. | וַיִּצְדֹּק K. Ni. to desire. | וַיִּצְדֹּק K. to delight. |
| וַיִּצְדֹּק K. Ni. to honour. | | וַיִּצְדֹּק K. to dig. |
| וַיִּצְדֹּק K. Ni. to be. | | |

* ἀπαξ λεγόμενον.

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| חָשַׁב K. Hi. to blush. | חָסַם K. Ni. Hi. to seal. | חָשַׁל Hi. to be presumptuous. |
| חָשַׁח K. Ni. to search. | חָשַׁח K. to seize. | |
| חָשַׁב K. (not Hi.) to hew. | חָשַׁח K. to break through. | חָשַׁח K. Ni. to pervert. |
| † חָשַׁח K. Ni. to investigate. | חָשַׁב K. to love, dote. | חָשַׁח K. Hi. to tithe. |
| חָשַׁח K. to tremble. | חָשַׁח K. to put on as an ornament. | חָשַׁח Ni. to be burnt up. |
| חָשַׁח K. to take up. | חָשַׁח Hi. to gather much. | חָשַׁח K. Hi. to be removed. |
| חָשַׁח Ni. to be destined. | חָשַׁח Ni. to be wanting. | חָשַׁח K. Ni. Hi. to en- |
| חָשַׁח Ho. to be swaddled. | חָשַׁח K. Ni. to trouble. | treat. |

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

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|---------------------------|----------------------|------------------------------|
| חָשַׁח to bind. | חָשַׁח to trust. | חָשַׁח to wear. |
| חָשַׁח to turn. | חָשַׁח to withhold. | חָשַׁח to encircle. |
| חָשַׁח to take in pledge. | חָשַׁח to uncover. | חָשַׁח to conceal. |
| חָשַׁח to bind. | חָשַׁח to think. | חָשַׁח to shut up, restrain. |
| חָשַׁח to be strong. | חָשַׁח to be dark. | חָשַׁח to supplant. |
| חָשַׁח to be sick. | חָשַׁח to pass over. | חָשַׁח to smoke. |
| חָשַׁח to divide. | חָשַׁח to help. | חָשַׁח to be rich. |

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

| | |
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| חָשַׁח 2 Chr. 19: 2, Pr. 15: 9, to love. | חָשַׁח Ezek. 26: 18, to tremble. |
| חָשַׁח Ps. 65: 7, to gird. | חָשַׁח Hi. part. to be silent. |
| חָשַׁח Ps. 47: 10, to gather. | חָשַׁח Jer. 49: 37, to be dismayed. |
| חָשַׁח Ps. 109: 23, to go. | חָשַׁח Eccl. 5: 8, to serve. |
| חָשַׁח 2 Kin. 10: 9, to slay. | חָשַׁח Jer. 15: 17, Ps. 149: 5, and |
| חָשַׁח Job 39: 4, Jer. 29: 8, to dream. | חָשַׁח Ps. 5: 12, to exult. |
| חָשַׁח Job 20: 24, to change, pierce. | חָשַׁח Isa. 44: 7, to set in order. |

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, יִחַשֵׁן, יִחַשֵׁר, Isa. 23: 18, יִחַשֵׁן (the retrocession of the accent by § 35. 1) Isa. 28: 27, יִחַשֵׁן Job 38: 24, יִחַשֵׁן Num.

* ἀπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, וַיִּחַנֶּק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י, וַיִּחַנֶּק Ex. 25: 31. The only exception is בָּרַחַג (two accents explained by § 42. a) Ezek. 26: 15 for בָּרַחַג; Baer's edition has בָּרַחַג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אָנַחַג Job 19: 7, וַיִּחַנֶּק Ezek. 43: 18, וַיִּחַלֶּם 1 Chron. 24: 3, בָּרַחַג Lam. 2: 11. In Job 34: 31 הָאֵמֶר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as בָּרַחַג Jer. 37: 12 for בָּרַחַג, לְחַטֵּא Eccles. 5: 5, לְעַבְדִּי 2 Sam. 19: 19, לְעַשֵּׂר Deut. 26: 12, לְעַשֵּׂר Neh. 10: 39, לְעַבְדִּי 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בָּרַחַג Lam. 2: 11 for בָּרַחַג, בָּרַחַג Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Daghash-forse, and in requiring the previous vowel to be lengthened instead, וַיִּרְדֵּם Jon. 1: 5, וַיִּרְדֵּם Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, וַיִּרְדֵּם Deut. 19: 6, וַיִּרְדֵּם 2 Sam. 7: 10, וַיִּרְדֵּם Ps. 66: 12, except in certain forms of the verb רָאָה to see, viz., וַיִּרְאָה Kal future with Vav conversive, shortened from וַיִּרְאָה, וַיִּרְאָה which alternates with וַיִּרְאָה as Hiphil preterite, and once with Vav conversive preterite, וַיִּרְאָה Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, וַיִּרְדֵּם Jer. 50: 34. In the Hophal species the participles מְרַחֵם Isa. 14: 6, מְרַחֵם Lev. 6: 14 take Kibbuts in the first syllable, but רָאָה, רָאָה have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal וַיִּרְדֵּם Gen. 44: 4, וַיִּרְדֵּם Ps. 129: 86, except in one instance, וַיִּרְדֵּם Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. a.

§ 115. The verb אָבַל reduplicates its last instead of its second radical in the Pual, אָבַל; אָבַל reduplicates its last syllable, אָבַל Lam. 2: 11, § 92. a.

וַיִּחַל is a secondary root, based upon the Hiphil וַיִּחַל. See וַיִּחַל verbs. For the peculiar forms of וַיִּחַל and וַיִּחַל see the וַיִּחַל verbs, וַיִּחַל and וַיִּחַל.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural **יָבֹאֵל** for **יָבֹאֵל**; **תִּבְּאֵלְהָ** for **תִּבְּאֵלְהָ**.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, **בִּבְּאֵלְיָ** for **בִּבְּאֵלְיָ**.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbuts to Hholem, § 60. 4, **בִּבְּאֵלְיָ**.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of **בָּאֵל**, (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is **ך**, the Kal future and imperative commonly have Hholem; but the following take Pattahh, **יִכְּנֹעַ** *to be long*, **יִכְּנֹעַ** *to kneel*, **יִיבֹשׁ** *to be dried or desolate*, **יִיבֹשׁ** *to tremble*, **יִיבֹשׁ** *to reproach, to*

winter, חָרַץ *to sharpen*, צָרָב (צֶרֶב) *to be sweet*, קָרַב *to come near*, כָּרַם *to cover*; נָדָה *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *ō*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָחַם *to love*, have Hholem, וָלַם *to curse*, נָעַל *to trespass*, and עָלַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יֵאָחַז or יֵאָחֵז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָחַזְתָּ Prov. 4: 6, וְשָׁחַזְתָּ 2 Kin. 10: 14, אֶשְׁחָזֵם 2 Sam. 22: 43, שָׁאֲלֹנִי Isa. 45: 11, יֵאָחֲזֵנִי Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, חָפְזִינִי Ezek. 7: 27, הִשְׁתַּחֲוִינִי Prov. 6: 27, הִתְחַלֵּנִי Ezek. 16: 6, הִנְאָמְנִי Hos. 4: 13, but Tsere occasionally in pause, הִתְחַלֵּנִי Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָחַב: Gen. 27: 9, אָחַבְתָּ Deut. 15: 16; infinitive וָלַב 1 Sam. 7: 8, סָחַב Jer. 15: 3, with Makkeph, כָּרַב 1 Kin. 5: 20; Niphal infinitive, חָלַח Ex. 17: 10, with suffixes, וְשָׁחַזְתָּ 2 Chron. 16: 7, 8, with prefixed נ, נָחַח Judg. 11: 25, נָשָׂא 1 Sam. 20: 6, 28, and once anomalously with prefixed נ, אָדַשׁ Ezek. 14: 3 (a like substitution of נ for מ occurring once in the Hiphil preterite: אֶנְאֲלִיתִי Isa. 63: 3); future נָחַח Ex. 14: 14, with Vav conversive, וְנָחַח Job 7: 5, וְנָחַח Ex. 32: 1, וְנָחַח Judg. 6: 34, וְנָחַח Ex. 9: 15, וְנָחַח Num. 22: 25, or with the accent on the penult, וְנָחַח Ex. 17: 8, וְנָחַח Gen. 41: 8; imperative, חָלַח 1 Sam. 18: 17, or with the accent thrown back, חָלַח Gen. 13: 9; Hiphil infinitive, חָבַב 1 Sam. 27: 12, חָרַח Gen. 21: 16, חָרַח Deut. 7: 2, apocopated future, חָרַח 1 Sam. 2: 10, חָרַח Deut. 9: 26, חָרַח Ps. 12: 4, with Vav conversive, וְחָרַח 1 Kin. 22: 54, וְחָרַח Zech. 11: 8; imperative, חָרַח Ex. 28: 1, with Makkeph, חָרַח Ps. 81: 11, חָרַח 2 Sam. 20: 4, חָרַח Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, חָרַח Job 13: 21, חָרַח Ps. 69: 24, though not always, חָרַח Lev. 8: 3. Hophal infinitive, חָחַב 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, חָחַב Lev. 5: 22, חָחַב Hos. 9: 2, חָחַב Gen. 39: 14, חָחַב Ps. 104: 26, חָחַב 74: 10, חָחַב Gen. 39: 4, חָחַב Dan. 2: 1, חָחַב 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, חָחַב Isa. 1: 15, חָחַב (fem. form for חָחַבָּהּ, § 61. 5) 1 Sam. 16: 15 but חָחַב Isa. 30: 18, חָחַב Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, חָחַב Mal. 3: 19, חָחַב Ps. 103: 13, חָחַב Isa. 6: 12, חָחַב Deut. 20: 7, חָחַב Gen. 24: 1 (חָחַב rarely occurs except in pause), חָחַב Isa. 25: 11, and more rarely still in the imperative, חָחַב Ezek. 37: 17, and future חָחַב Prov. 14: 10, חָחַב חָחַב Dan. 1: 8.

2. חָחַב, which has Kamets in pause, חָחַב, but most commonly Tsere before suffixes, חָחַב, exhibits the peculiar forms, חָחַב

1 Sam. 12: 13 שְׁאֵלְתִּי; 1 Sam. 1: 20, שְׁאֵלְתִּי; Judg. 13: 6, שְׁאֵלְתִּי; 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אֶהְיֶה Hos. 9: 10, אֶהְיֶה Ruth 3: 13, אֶהְיֶה Am. 2: 4, אֶהְיֶה (by § 61. 1) Isa. 30: 12, אֶהְיֶה Deut. 20: 2 (the alternate form being אֶהְיֶה Josh. 22: 16), אֶהְיֶה Ex. 30: 18, אֶהְיֶה Ezek. 8: 6, and sometimes is changed to Pattahh, אֶהְיֶה Isa. 57: 13, אֶהְיֶה Ezek. 20: 27, אֶהְיֶה Hos. 5: 2, אֶהְיֶה Deut. 10: 15, אֶהְיֶה Jer. 31: 12, or with simple Sh'va under the guttural, אֶהְיֶה Ps. 68: 8, אֶהְיֶה 2 Chron. 26: 19. In אֶהְיֶה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragodic imperative takes the form אֶהְיֶה Isa. 7: 11, comp. אֶהְיֶה, אֶהְיֶה Dan. 9: 19, אֶהְיֶה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ה, אֶהְיֶה Josh. 9: 6, and once before ה, אֶהְיֶה Job 6: 22; when the first radical is א it becomes Seghol, אֶהְיֶה Ps. 31: 24, אֶהְיֶה Cant. 2: 15; in other cases it is changed to Pattahh, אֶהְיֶה Isa. 14: 31, אֶהְיֶה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֶ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אֶהְיֶה Ruth 3: 15, אֶהְיֶה Ezek. 16: 33, אֶהְיֶה y'thā'rehū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in אֶהְיֶה Gen. 21: 6; in אֶהְיֶה Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, אֶהְיֶה and אֶהְיֶה.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of אֶהְיֶה, e. g. אֶהְיֶה Num. 6: 23, אֶהְיֶה Gen. 27: 27.

§ 121. 1. Upon the omission of Dagheshe-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ש, but rarely before ה or ח. The previous vowel remains short in אֶהְיֶה to terrify, אֶהְיֶה to provoke, אֶהְיֶה to be few, אֶהְיֶה to shake, and אֶהְיֶה to cry. It is sometimes lengthened, though not always, in אֶהְיֶה to make plain, אֶהְיֶה to commit adultery, אֶהְיֶה to despise, אֶהְיֶה to reject, אֶהְיֶה to ask; אֶהְיֶה to consume, אֶהְיֶה to sweep away by a tempest, אֶהְיֶה to abhor; אֶהְיֶה to affright, אֶהְיֶה to be dim, אֶהְיֶה to lead. It is also lengthened in אֶהְיֶה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are אֶהְיֶה Pi. inf. Judg. 5: 8, אֶהְיֶה Pu. pret. Ezek. 21: 18, אֶהְיֶה Pu. pret. Ps. 36: 13, אֶהְיֶה Job 9: 30, the first two of which may, however, be regarded as nouns. Dagheshe-forte is retained and the vowel consequently remains short in אֶהְיֶה Ezek. 16: 4, אֶהְיֶה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, אֶהְיֶה Job 15: 18, אֶהְיֶה Jer. 12: 10,

though it is in two instances changed to Seghol, *אָחַרְיָהוּ* Judg. 5: 28, *יִרְחֹקֶנִי* Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 83. 1. *א*, *וְיִחְסְרוּ* Ezek. 5: 13, *וְיִחְסְרוּ* Num. 23: 19, *וְיִחְסְרוּ* Num. 8: 7.

§ 122. 1. *הָעֵלֶן* and *הָעֵלֶן* are Piel forms with the third radical reduplicated in place of the second; *הָעֵלֶן* doubles the second syllable; and *הָעֵלֶן* Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *א*.

2. *הָעֵלֶן* and *הָעֵלֶן* have two forms of the Piel, *הָעֵלֶן* and *הָעֵלֶן*, § 92. *ב*.; and *הָעֵלֶן* two forms of the Hithpael, *הָעֵלֶן* Jer. 46: 7, 8; *הָעֵלֶן* Isa. 52: 5, follows the analogy of the latter; *הָעֵלֶן* Eccl. 12: 5, is sometimes derived from *הָעֵלֶן* to *despise*, as if it were for *הָעֵלֶן*; such a form would however be unexampled. The vowels show it to be the Hiphil future of *הָעֵלֶן* or rather *הָעֵלֶן* to *flourish* or *blossom*, the *א* being inserted as a vowel letter, § 11. 1. *א*, *הָעֵלֶן* Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *ע*. (2). *הָעֵלֶן* Ezra 10: 16 is an anomalous infinitive from *הָעֵלֶן*, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, *הָעֵלֶן*.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. *הָעֵלֶן* or *הָעֵלֶן*.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, *הָעֵלֶן*, *הָעֵלֶן*.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְתָּ, שְׁלַחְתְּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתְּ *shālahhat* instead of *shāla^{ah}ht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. a.

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַחְתָּ *to send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ל, § 91. b, is given in the paradigm, לְשַׁלַּח being in actual use.

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except שְׁלַחְתָּ Gen. 43: 16; in one instance the K'thibh inserts ו, אַסְלַח Jer. 5: 7, where the

K'ri is אָסְלוֹד. The vowel *a* is retained before suffixes, remaining short in אָסְלוֹד Am. 9: 1, but usually lengthened to Kamets, אָסְלוֹד 2 Chron. 21: 17, אָסְלוֹד Gen. 23: 11. It is also retained in pause before paragoric אָסְלוֹד Pa. 77: 2, אָסְלוֹד Dan. 9: 19; elsewhere it is rejected אָסְלוֹד 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, אָסְלוֹד Job 32: 10, אָסְלוֹד Gen. 43: 8. Hhirik appears in אָסְלוֹד Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragoric אָסְלוֹד, and suffixes, אָסְלוֹד 1 Chron. 29: 18, אָסְלוֹד Prov. 8: 3.

2. The Kal infinitive construct mostly has *o*, אָסְלוֹד Jon. 2: 1, אָסְלוֹד Num. 17: 28, אָסְלוֹד Isa. 54: 9, rarely *a*, אָסְלוֹד Isa. 58: 9, אָסְלוֹד Num. 20: 3, אָסְלוֹד 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, אָסְלוֹד Zeph. 3: 11; so sometimes before suffixes, אָסְלוֹד 2 Sam. 15: 12, אָסְלוֹד Neh. 1: 4, אָסְלוֹד Josh. 6: 5, but more commonly Hhirik, אָסְלוֹד Am. 1: 13, אָסְלוֹד Num. 35: 19, אָסְלוֹד Neh. 8: 5, rarely Pattahh, אָסְלוֹד Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָסְלוֹד to shut, אָסְלוֹד to say, אָסְלוֹד to honour, אָסְלוֹד to grow pale, אָסְלוֹד to shake, אָסְלוֹד to be rich, אָסְלוֹד to entreat, אָסְלוֹד to slip away, אָסְלוֹד to press, אָסְלוֹד to drink or be drunken. The following have Pattahh or Hholem, אָסְלוֹד to decree, אָסְלוֹד to vow, אָסְלוֹד fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infn. constr., אָסְלוֹד Esth. 2: 8, אָסְלוֹד Isa. 51: 14, future, אָסְלוֹד Ps. 9: 19, אָסְלוֹד Job 17: 3, imperative, even in pause, אָסְלוֹד. Piel: preterite, אָסְלוֹד Lev. 14: 8, אָסְלוֹד 2 Chron. 34: 4, infn. constr., אָסְלוֹד Hab. 1: 13, אָסְלוֹד Lam. 2: 8, future, אָסְלוֹד Job 16: 13, אָסְלוֹד 2 Kin. 8: 12, אָסְלוֹד Deut. 7: 5, imperative, אָסְלוֹד Ex. 4: 23. Hiphil: apocopated future, אָסְלוֹד 2 Kin. 18: 30, fut. with Vav consecutive, אָסְלוֹד Judg. 4: 23, fem. plur., אָסְלוֹד Ps. 119: 171, imperative, אָסְלוֹד Ps. 86: 2, and even in pause, אָסְלוֹד 1 Kin. 22: 12. Hithpaal: אָסְלוֹד Prov. 17: 14, אָסְלוֹד Dan. 11: 40, אָסְלוֹד Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָסְלוֹד Josh. 9: 13, אָסְלוֹד Ps. 107: 27. On the other hand, the absolute infinitives: Piel, אָסְלוֹד Deut. 22: 7, Hiphil, אָסְלוֹד Isa. 7: 11, Hophal, אָסְלוֹד Ezek. 16: 4. Participles: Kal, אָסְלוֹד Deut. 28: 52, but occasionally in the construct state with Pattahh, אָסְלוֹד Ps. 94: 9, אָסְלוֹד Isa. 51: 15, אָסְלוֹד Isa. 42: 5, אָסְלוֹד Lev. 11: 7, Piel, אָסְלוֹד 1 Kin. 3: 3, Hithpaal, אָסְלוֹד 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. אָסְלוֹד Deut. 15: 18, fut. אָסְלוֹד Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָסְלוֹד Job 6: 26, and one before a grave suffix אָסְלוֹד Ezek. 21: 29, comp. fut. אָסְלוֹד Isa. 35: 4; אָסְלוֹד 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final **ר** Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpaël (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, **שָׁבַר** Ps. 76: 4, **שָׁבַר** Ex. 9: 25, **הִתְחַלַּר** Prov. 25: 6, **הִתְחַלַּר** Ps. 93: 1, **רָאָה** Gen. 22: 14, **רָאָה** Gen. 10: 19, **הִתְחַלַּר** Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, **הִתְחַלַּר** (in pause, **הִתְחַלַּר**) and **כָּשַׁר**.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, **שָׁבַתְּ** Ruth 2: 8, **שָׁבַתְּ** Ezek. 16: 28, **הִתְחַלַּתְּ** Esth. 4: 14, **הִתְחַלַּתְּ** Ezek. 16: 4, scarcely ever simple Sh'va, **לְשָׁחַתְּ** 1 Kin. 14: 3, **שָׁחַתְּ** Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in **לְחַתְּ** Gen. 30: 15, and **נָחַתְּ** Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, **שָׁבַתְּ** Gen. 4: 23 for **שָׁבַתְּ**.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, **הִתְחַלַּתְּ** Num. 24: 11, **הִתְחַלַּתְּ** Prov. 25: 17, but also in the first plural of the preterite, **שָׁבַתְּ** Ps. 44: 18 (**שָׁבַתְּ** ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; **ר** retains simple Sh'va before all personal terminations and suffixes, **אָמַרְתָּ** Judg. 4: 20, **אָמַרְתָּ** Mal. 1: 7, **הִתְחַלַּתְּ** Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, **אָמַרְתָּ** Isa. 27: 4, **לְחַתְּ** Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending **וּתְ**, **וּתְ** Ezek. 24: 26; **וּתְ** Ezek. 16: 50 for **וּתְ** perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In **נָשַׁקְתָּ** Am. 8: 8 K'thibh for **נָשַׁקְתָּ** the guttural **ש** is elided, § 53. 3.

PE NUN (נִ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, **יָנַחַשׁ** becomes **יָנַחַשׁ**, written **יָנַחַשׁ**, so **נָחַשׁ** for **נָחַשׁ**, **הִנָּחַשׁ** for **הִנָּחַשׁ**. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, **הִנָּחַשׁ** for **הִנָּחַשׁ**.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נָּ for נָּנָּ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת ; thus, נָּנָּת for נָּנָּת (by § 63. 2. a), the primary form being נָּנָּ .

a. In the Indo-European languages likewise, n is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. *ἐγγράφω*, *ἐμβάλλω*, *συστρέφω*.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָּנָּ to *approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָּנָּ to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָּנָּ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָּנָּ has Pattahh in one instance before Makkeph, נָּנָּ Judg. 16: 5.

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָּנָּ Num. 34: 18, נָּנָּ 2 Kin. 4: 24, נָּנָּ Gen. 24: 48, נָּנָּ Ex. 15: 2. It is, however, always assimilated in נָּנָּ the Niphal preterite of נָּנָּ to *repent*, and occasionally in נָּנָּ to *descend*, e. g. נָּנָּ Jer. 21: 13, נָּנָּ Prov. 17: 10, נָּנָּ Ps. 38: 3 but נָּנָּ ibid., נָּנָּ Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָּנָּ Isa. 58: 3, נָּנָּ Ps. 68: 3, נָּנָּ Jer. 3: 5, נָּנָּ Deut. 33: 9 (and occasionally elsewhere), נָּנָּ Job 40: 24, נָּנָּ Isa. 29: 1, נָּנָּ Ezek. 22: 20, נָּנָּ (for נָּנָּ) Num. 5: 22, נָּנָּ (for נָּנָּ) with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָּנָּ Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with נָּ , 2 Sam. 1: 15 (once before Makkeph, נָּ Gen. 19: 9, in plural נָּנָּ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נָּ Josh. 3: 9,

1 Sam. 14: 38), **נָשָׂא** Ex. 3: 5, **נָסַח** Job 1: 11, **נָסַח** Deut. 2: 24, **נָסַח** Ezek. 37: 9, **נָסַח** Gen. 27: 26, though it is occasionally retained, **נָסַח** 2 Kin. 19: 29, **נָסַח** Ps. 10: 12, or by a variant orthography, **נָסַח** Ps. 4: 7 but always elsewhere **נָסַח**. In imperatives with **ו**, and in Lamedh He verbs which have **ו** in the imperative, Nun is invariably retained, **נָסַח** Prov. 17: 14, **נָסַח** Ps. 24: 14, **נָסַח** Num. 31: 2, **נָסַח** Ps. 58: 7, **נָסַח** Gen. 30: 27, **נָסַח** Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: **נָסַח** (with suffix, **נָסַחְךָ**) from **נָסַח**, **נָסַח** from **נָסַח** (twice) and **נָסַח** from **נָסַח** (once) and **נָסַח** from **נָסַח**, **נָסַח** has **נָסַח** (by § 60. 3. c), with the preposition **לְ**, **נָסַחְךָ** by § 57. 2. (3), once **נָסַח** (§ 53. 3) Job 41: 17, once without the feminine ending, **נָסַח** Ps. 89: 10, and twice **נָסַח**; **נָסַח** has commonly **נָסַח** (for **נָסַחְךָ**), with suffixes **נָסַחְךָ**, but **נָסַח** Num. 20: 21, and **נָסַח** Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms **נָסַח** Jer. 32: 4, and **נָסַח** Judg. 20: 39.

6. The **ו** of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, **נָסַח** Ezek. 5: 13, **נָסַח** Ezek. 37: 10, Jer. 23: 13, **נָסַח** Num. 24: 7, Dan. 11: 14, **נָסַח** Isa. 52: 5.

§ 132. 1. The last radical of **נָסַח** is assimilated in the Niphal as well as in the Kal species, **נָסַח** Lev. 26: 25. The final Nun of other verbs remains without assimilation, **נָסַח**, **נָסַח**, **נָסַח**. In 2 Sam. 22: 41 **נָסַח** is for **נָסַח** which is found in the parallel passage Ps. 18: 41. **נָסַח** 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (**נָסַח**) prolonged by reduplication, which is the case with some other short words, e. g. **נָסַח** from **נָסַח** for **נָסַח**; others regard it as the infinitive **נָסַח** with the 3 fem. plur. suffix or with **ן** paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. **נָסַח** is the imper. with parag. **ו**, except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending **נָסַח**, instead of **נָסַח**, comp. **נָסַח** Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by **נָסַח** to *take*, whose first radical is assimilated or rejected in the same manner as **נ**, Kal inf. const. **נָסַח** (with prep. **לְ**, **נָסַחְךָ**, to be distinguished from **נָסַח** 2 fem. sing. pret.), once **נָסַח** (by § 60. 3. c) 2 Kin. 12: 9, with suffixes **נָסַחְךָ**, fut. **נָסַח**, imper. **נָסַח**, rarely **נָסַח**, **נָסַח**, Hoph. fut. **נָסַח**, but Niph. pret. **נָסַח**. In Hos. 11: 3 **נָסַח** is the masculine infinitive with the suffix for **נָסַח**; the same form occurs without a suffix, **נָסַח** Ezek. 17: 5, or this may be explained with Gesenius as a preterite for **נָסַח**.

3. In Isa. 64: 5 **נָסַח** has the form of a Hiphil future from **נָסַח**, but the sense shows it to be from **נָסַח** for **נָסַח**, Daghesch-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (נ״נ) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, **קָבַע** for **קָבַב**, **סָבַע** for **סָבַב** § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus **קָבַע**, **סָבַע**; **קָבִיב**, **סָבִיב**; **הַקָּבִיב**, **הַסָּבִיב**; **הַקָּבִיב**, **הַסָּבִיב**.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future **יִצְבֹּב** becomes **יִצֹּב** with *ı̄* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus **יִצֹּב**; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, **יִצְרֶה** for **יִצְרֵה**; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus **יִצֹּב**. The three possible forms of this tense are consequently **יִצֹּב**, **יִצֹּב**, and **יִצְרֶה**.

In the Niphal preterite **נִצְבֹּב** becomes by contraction **נִצֹּב**. In a few verbs beginning with **ח** the short vowel is retained in an intermediate syllable, thus **נִחֲרֵה** for **נִחְרֶה**; in other cases Hhirik is lengthened to Tsere, **נִחְרֶה** for **נִחְרֵה**, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus **נִצֹּב**. The forms of this tense are, therefore, **נִצֹּב**, **נִחְרֶה**, **נִחְרֵה**.

In the Hiphil and Hophal species the vowels of the prefixed **ה** are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, **הִצֹּב** for **הִצְבֹּב** or **הִצֹּב** for **הִצְבֹּב**, **הִצֹּב** (Kibbutz before the doubled letter by § 61. 5) or **הִצֹּב** for **הִצְבֹּב**.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-

ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יִסֵּב, יִסֵּב; הִסֵּב, הִסֵּב (comp. קָטַל, קָטַל) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הִסְבִּיר, הִסֵּב (comp. הִקְטִיל, הִקְטִיל).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesht-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יִסְבֵּי, יִסְבֵּי.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הִסֵּב, הִסְבִּיר; יִסְבֵּי, יִסְבֵּי.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, יִסְבֵּי, יִסְבֵּי.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

רָחַל, רָחַל, רָחַל are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: **הָלַח** Isa. 24: 3, **הָלַח** *ibid.* or with Tsere in the last syllable, **הָלַח** 2 Sam. 17: 10. The infinitive construct: **הָלַח** Ps. 68: 3, **הָלַח** Ezek. 20: 9, and once with Pattahh before a suffix, **הָלַח** Lev. 21: 4. The imperative: **הָלַח** Isa. 52: 11, **הָלַח** Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, **הָלַח** (in pause **הָלַח**, so **הָלַח**), or even to Pattahh, **הָלַח**. Both infinitives have Tsere, thus the absolute: **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**; the construct: **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, in pause **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, with a final guttural, **הָלַח**, **הָלַח**, **הָלַח**. The imperative: **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**. **הָלַח** Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagghesh-forte in the first radical: **הָלַח**, **הָלַח**, **הָלַח**, with a long vowel, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח** or **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח** (**הָלַח** expressed by the vowel letter **הָ**, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Consecutive or any other cause, Tsere is shortened to Seghol, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, **הָלַח**, and in one instance to Hhirik, **הָלַח** Judg. 9: 53 (**הָלַח** would be from **הָלַח**) before a guttural it becomes Pattahh, **הָלַח**, **הָלַח**, **הָלַח**. Participles: **הָלַח**, **הָלַח**, **הָלַח** Ezek. 31: 3, **הָלַח** Prov. 17: 4. In a very few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, **הָלַח** Judg. 3: 21, **הָלַח** Jer. 49: 20, **הָלַח** Num. 21: 30.

6. Hophal preterites: **הָלַח**, **הָלַח**, **הָלַח**; futures: **הָלַח**, **הָלַח**, **הָלַח**; participles: **הָלַח**, **הָלַח**, **הָלַח** or in some copies **הָלַח** 2 Sam. 23: 6; infinitive with suffix, **הָלַח** Lev. 26: 34, with prep., **הָלַח** ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Dagghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, **הָלַח**, **הָלַח** (distinguished from the fem. part. **הָלַח**); if the last radical does not admit Dagghesh-forte a preceding Pattahh sometimes remains short before **הָ**, but it is lengthened to Kamets before other gutturals, **הָלַח**, **הָלַח** (100. 2), **הָלַח**, **הָלַח**. When the first radical is doubled, Dagghesh is omitted from the last in the Kal fut. **הָלַח**, **הָלַח**, **הָלַח**, and occasionally elsewhere **הָלַח** Hi. fut. **הָלַח** Ho. pret. Other cases are exceptional, whether of the shifting of the accent, **הָלַח** Ps. 3: 2, **הָלַח** Ps. 55: 22, **הָלַח** Jer. 4: 13, and consequent shortening of the vowel, **הָלַח** Jer. 7: 29 for **הָלַח**, **הָלַח** for **הָלַח** Jer. 49: 28 (with the letter repeated instead of being simply doubled by Dagghesh, so likewise in **הָלַח** Jer. 5: 6, **הָלַח** Ps. 9: 14) for **הָלַח**; the omission of Dagghesh, **הָלַח** 1 Sam. 14: 36, **הָלַח** Prov. 7: 13, **הָלַח** Cant. 6: 11, 7: 13, **הָלַח** Job 19: 23, **הָלַח** Num. 22: 11, 17 (Kal imper. with **הָ**, parag. for **הָלַח**, shortened by Makkeph from **הָלַח**, so **הָלַח** *orā* Num. 23: 7), or in addition, the rejection of the vowel, **הָלַח** K. fut. Gen. 11: 6 for **הָלַח**.

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

| | | |
|-------------------|-------------------|---------------------------|
| הָרַר to burn. | לָּהַר to linger. | שָׂעַע to sport, delight. |
| רָרַר to dance. | רָרַר to excite. | רָרַר to run. |
| לָּהַר to be mad. | לָּהַר to chirp. | לָּהַר to mock. |

3. The following insert Hholem after the first radical, viz.:

| | | |
|-----------------------|----------------------------|---------------------------|
| אָאָן to complain. | נָנַר to fly. | רָרַע to break. |
| בָּבַל to mix. | קָקַס to lift up. | שָׂהַח to sink. |
| קָקַס to empty. | קָקַס to occupy the three- | שָׂלַל to spoil. |
| גָּגַר to cut. | hold. | שָׂשַׁם to be desolate or |
| גָּגַר to sweep away. | צָצַר to bind. | amazed. |
| דָּדַם to be still. | קָקַס to cut off. | הָהַם to beat. |
| הָהַם to break loose. | קָקַס to gather. | |

4. The following employ two forms, commonly in different senses, viz.:

| | |
|---|--|
| גָּלַל and גִּלְגַּל to roll. | עָנַן to gather clouds, עִנְיָן to practice sorcery. |
| הָלַל to praise, הוֹלִיל to make mad. | פָּרַץ to burst, פָּרַץ to shake to pieces. |
| הָלַל to profane, הוֹלִיל to wound. | קָלַל to curse, קָלַל to whet. |
| הָלַל to make gracious, הוֹלִיל to be gracious. | רָצַץ and רִצְצָן to crush. |
| הָלַל to speak, הוֹלִיל to mow. | שָׂרַר and שָׂרַר to treat with violence. |
| הָלַל to change, הוֹלִיל to surround. | |

5. The following use different forms in different species, viz.:

| | |
|--|-------------------------------------|
| חָקַק Pi. to decree, Pu. חָקַק. | רָנַן Pi. to shout, Hith. רָנְנוּ.* |
| מָדַד Pi. to measure, Hith. מָדַד. | רָשַׁע Pi. to break, Pu. רָשַׁע. |
| מָדַד Pi. to make bitter, Hith. מָדַד. | שָׁן Pi. to inculcate, Hith. שָׁן. |
| סָלַס Pi. to exalt, Hith. סָלַס. | to pierce. |
| עָלַל Pi. to maltreat, Hith. עָלַל. | |
| and עָלַל, | |

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׂעַע Isa. 11: 8; Infinitive, לְהַרְרֵר Prov. 26: 21, הָרַרְרֵם Ex. 12: 39; Future, אֶשְׂעַע Ps. 119: 47, יִשְׂעַע Ps. 94: 19; Imperative, הִשְׂעַע Isa. 29: 9; Participle, מְהַרְרֵר Gen. 27: 12, מְהַלְלֵם Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נָרַד Nah. 3: 17, עָלַל Lam. 1: 12, the future: אֶשְׂעַע Isa. 66: 12, and the participles, מְהַלְלֵם Isa. 9: 4, מְהַלְלֵם Isa. 53: 5.

* מְהַרְרֵן Ps. 78: 65 is not from רָנַן (Gesenius) but from רָנַן, see Alexander in loc.

2. הִתְחַבֵּר 2 Sam. 22: 7 is contracted for הִתְחַבְּרָר Ps. 18: 27; in regard to : הִתְחַבֵּל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of חָלַל *thou wilt show thyself a judge*, but as it answers to : הִתְחַבֵּל Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. חָלַל and חִלַּל. The prefixed ה remains in the Hiphil future of חָלַל, a. g. חִחַל, חִחֵל, חִחֵל, חִחֵל and in the derivative nouns חִחֵל, חִחֵל, whence these forms are in the lexicons referred to the secondary root חִחֵל.

PE YODH (פֿ) VERBS.

§ 144. In quiescent verbs one of the original radicals is א, י or ך, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ך enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. a. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ׀ belong to the guttural class, e. g. מָנַח, מָנַח and are quite distinct from the quiescent verbs לָחַץ in which ׀ always represents a vowel, e. g. מָנַח, מָנַח.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, יָשַׁב, יָשַׁב, יָשַׁב, יָשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיֶּשֶׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִשֶּׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. c, e. g. יִשֶּׁב; in a few instances Hhirik is preserved by giving Daghesth-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יִשֶּׁב, יִשֶּׁב.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. a, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, יִשֶּׁב, יִשֶּׁב.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, הוֹשִׁיב, הוֹשִׁיב; in the infinitive, future, and imperative, where it is doubled by Daghesth-forte, it retains its consonantal character, הוֹשִׁיב, הוֹשִׁיב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הוֹשִׁיב, הוֹשִׁיב; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, *הִצִּיג, הִצִּיג*.

3. In the Hophal Vav quiesces in Shurek, *הִיטַב, הִיטַב*; occasionally the short vowel is preserved and Daghesheforte inserted in the second radical, *הִיטַב*.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters *ו* and *י* are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. *נָסַב, נָסַב*), and the union of this with *ו* forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of *יָשַׁב* *to sit* or *dwelt*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of *יָבֵשׁ* *to be dry*.

REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, viz.:

| | | |
|---------------------------------|--------------------------------------|----------------------------------|
| <i>יָבֵשׁ</i> <i>to be dry.</i> | <i>יָסַךְ</i> <i>to be poured.</i> | <i>יָרָא</i> <i>to fear.</i> |
| <i>יָלַב</i> <i>to toil.</i> | <i>יָצַד</i> <i>to appoint.</i> | <i>יָרַח</i> <i>to cast.</i> |
| <i>יָחַל</i> <i>to delay.</i> | <i>יָעַל</i> <i>to be weary.</i> | <i>יָרַשׁ</i> <i>to possess.</i> |
| <i>יָחַס</i> <i>to oppress.</i> | <i>יָצַח</i> <i>to counsel.</i> | <i>יָשַׁם</i> <i>to put.</i> |
| <i>יָסַק</i> <i>to suck.</i> | <i>יָפַח</i> <i>to be beautiful.</i> | <i>יָשַׁן</i> <i>to sleep.</i> |

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *יָבֵשׁ, יָרָא, יָשַׁב*, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, *יָרָא* from *יָרָא* and *יָשַׁב* from *יָשַׁב*, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

| | | |
|-----------------------------------|---------------------------------------|---------------------------------------|
| <i>יָדַע</i> <i>to know.</i> | * <i>יָבַד</i> <i>to bear.</i> | <i>יָבַע</i> <i>to be dislocated.</i> |
| <i>יָחַד</i> <i>to be joined.</i> | * <i>יָצַא</i> <i>to go out.</i> | * <i>יָרַד</i> <i>to go down.</i> |
| <i>יָחַס</i> <i>to conceive.</i> | <i>יָצַר</i> <i>to be straitened.</i> | * <i>יָשַׁב</i> <i>to sit, dwelt.</i> |

The second syllable has Pattahh in חָרַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, חָרַדְנָה, חָרַדְנָה; חָצַאֲנָה has Seghol after the analogy of Lamedh Aleph verbs; חִישְׁבָּנָה (with the vowel-letter ך for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יִרְדֶּעַ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: חָרַס *to chastise, instruct*, יָצַח *to burn*. In חָרַדוּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יִרְדֶּעַי Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָרַב *to be good fut.* יָרַבְתִּי, once חִיבְתִּי Nah. 3: 8; יָצַק *to pour* יָצַקְתִּי, once יָצַקְתִּי 1 Kin. 22: 35; יָצַר *to form*, יָצַרְתִּי and יָצַרְתִּי; יָרַד *to burn*, יָרַדְתִּי Isa. 10: 16, and חִיבְתִּי Deut. 32: 22; יָאֵץ *to awake*, יָאֵץְתִּי once יָאֵץְתִּי 1 Kin. 3: 15; יָרַר *to be precious*, יָרַרְתִּי and יָרַרְתִּי, or with a vowel letter for e, יָרַרְתִּי *to be desolate*, יָרַרְתִּי once חִישְׁבָּנָה Ezek. 35: 9; יָרַח *to be right*, יָרַחְתִּי, once יָרַחְתִּי (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יָרַחְתִּי Isa. 40: 30 for יָרַחְתִּי.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, יָרַדְתִּי, יָרַדְתָּ, יָרַדְתֶּם. Pattahh in the ultimate becomes Seghol in יָרַדְתִּי, יָרַדְתָּ (with a postpositive accent) Gen. 2: 7, 19, יָרַדְתֶּם Gen. 50: 26; but יָרַדְתִּי, יָרַדְתָּ, יָרַדְתֶּם, only once before a monosyllable, § 35. 1, יָרַדְתִּי Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form יָרַדְתִּי, unless the following word begins with an accented syllable, e. g. יָרַדְתִּי Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, יָרַחְתִּי Ruth 4: 1, יָרַחְתִּי Ps. 139: 1, יָרַחְתִּי Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יָרַחְתִּי and with a feminine ending יָרַחְתִּי, יָרַחְתִּי, יָרַחְתִּי with suf. יָרַחְתִּי, once with prep. לְיָרַחְתִּי 2 Chron. 31: 7, Daghesh conservative after ך, § 14. a; יָרַחְתִּי, § 87, once יָרַחְתִּי Josh. 22: 25 and with prep. לְיָרַחְתִּי 1 Sam. 18: 29 from יָרַחְתִּי; once יָרַחְתִּי 2 Chron. 28: 15 from יָרַחְתִּי, יָרַחְתִּי.

2. Infinitives without Yodh: יָרַחְתִּי (with suf. יָרַחְתִּי) Ex. 2: 4, and without the feminine termination יָרַחְתִּי, יָרַחְתִּי (with suf. יָרַחְתִּי) and יָרַחְתִּי, once לְיָרַחְתִּי 1 Sam. 4: 19, § 54. 2. יָרַחְתִּי (with suf. יָרַחְתִּי), יָרַחְתִּי (with suf. יָרַחְתִּי), once יָרַחְתִּי Gen. 48: 3, יָרַחְתִּי (with suf. יָרַחְתִּי), יָרַחְתִּי, with suf. יָרַחְתִּי once יָרַחְתִּי Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive יָרַחְתִּי Jer. 42: 10, which is usually explained to be for יָרַחְתִּי; it may, however, be derived from the Ayin Vav verb יָרַחְתִּי.

3. Imperatives with Yodh: יָרַחְתִּי, יָרַחְתִּי, יָרַחְתִּי. Without Yodh: יָרַחְתִּי (with ח parag. יָרַחְתִּי Prov. 24: 14), יָרַחְתִּי (with ח parag. יָרַחְתִּי Hos. 4: 18, see § 92. a), יָרַחְתִּי (fem. plur. יָרַחְתִּי Cant. 3: 11), יָרַחְתִּי (שָׁב, שָׁבָה). With both forms: יָרַחְתִּי and יָרַחְתִּי (יָרַחְתִּי), יָרַחְתִּי, twice יָרַחְתִּי Judg. 5: 13, יָרַחְתִּי and יָרַחְתִּי.

§ 150. 1. The Niphal of *נָחַר* has *ā* instead of *ō*, *נָחַר* Zeph. 3: 18, *נָחַר* Lam. 1: 4; *נָחַר* 1 Chron. 3: 5, 20: 8 has *ā* followed by Daghesth. *נָחַר*, which according to Gesenius is from *נָחַר*, has *ā*; Ewald assumes the root to be *נָחַר*, and refers to it likewise the Kal future and the Hiphil ascribed to *נָחַר*, § 148. 3. and § 151. 4. In that case the Daghesth in *נָחַר* Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh *נָחַר* 2 Sam. 14: 30 will be unexplained. *נָחַר* Ps. 9: 17 is not the Niphal preterite or participle of *נָחַר*, but the Kal participle of *נָחַר*.

2. Yodh appears in the Niphal future of two verbs instead of Vav, *נָחַר* Gen. 8: 12, 1 Sam. 13: 8 K'ri, *נָחַר* Ex. 19: 13. In the first person singular *ā* always has Hhirik, *נָחַר*, *נָחַר*, *נָחַר*, *נָחַר*.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: *נָחַר* to be good, *נָחַר* to howl, *נָחַר* to go to the right, *נָחַר* to change, *נָחַר* to suck. Yodh is likewise found in the prefix has Pattahh as in perfect verbs, *נָחַר* Hos. 7: 12, *נָחַר* Prov. 4: 25, *נָחַר* Ps. 5: 9 K'ri (K'thibh *נָחַר*, comp. Isa. 45: 2 K'thibh *נָחַר*, K'ri *נָחַר*), *נָחַר* Gen. 8: 17 K'ri (K'thibh *נָחַר*, (הוֹצֵא) 1 Chron. 12: 2.

2. In *נָחַר* Job 24: 21 (elsewhere *נָחַר* and *נָחַר* (once *נָחַר* Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in *נָחַר* Isa. 52: 5, *נָחַר* Neh. 11: 17, Ps. 28, 7, *נָחַר* 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, *נָחַר*, *נָחַר*, *נָחַר*, and once the vowel Tsere is dropped before a suffix, *נָחַר* Ex. 2: 9 for *נָחַר*.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, *נָחַר*, *נָחַר*, *נָחַר*; but with a pause accent: *נָחַר* Ruth 2: 14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: *נָחַר* to set, place, *נָחַר* to spread, *נָחַר* to pour, except: *נָחַר* 2 Kin. 4: 5 K'ri (K'thibh *נָחַר*, (מִצְקָה) *נָחַר* to burn, except *נָחַר* 2 Sam. 14: 30 K'thibh; see § 150. 1.

5. In the Hophal a few examples occur of *ā* followed by Daghesth, *נָחַר* Ex. 10: 24, *נָחַר* Isa. 14: 11, Esth. 4: 3, *נָחַר* Isa. 28: 16, *נָחַר* Job 11: 15 and a few of Hholem, *נָחַר* Lev. 4: 23, 28, *נָחַר* Prov. 11: 25 for *נָחַר* from *נָחַר*. The construct infinitive; *נָחַר* Ezr. 3: 11, and with the feminine termination *נָחַר* Ezek. 16: 4, *נָחַר* Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, *נָחַר* Judg. 19: 11 for *נָחַר*. Hhirik occurs with the second radical of *נָחַר* and *נָחַר* in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, a. g. *נָחַר*, *נָחַר*, *נָחַר*.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, **וַיִּבְשְׁבוּ** Nah. 1: 4 for **וַיִּבְשְׁבוּ**, **וַיִּבְשְׁבוּ** Lam. 3: 33, **וַיִּבְשְׁבוּ** Lam. 3: 53, **וַיִּבְשְׁבוּ** 2 Chron. 32: 30 K'ti (K'thibh **וַיִּבְשְׁבוּ**).

3. Three verbs have Vav in the Hithpael, **וַיִּתְּנוּ**, **וַיִּתְּנוּ**, **וַיִּתְּנוּ**; **וַיִּתְּנוּ** is assimilated to the following **ו** and contracted with it in **וַיִּתְּנוּ** Ezek. 23: 48 for **וַיִּתְּנוּ** a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In **וַיִּתְּנוּ** Ex. 2: 4 for **וַיִּתְּנוּ** Yodh is rejected and its vowel given to the preceding letter, § 53. 3. *b*.

§ 153. 1. **וַיִּתְּנוּ** and **וַיִּתְּנוּ**. **וַיִּתְּנוּ** to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were **וַיִּתְּנוּ**. Thus, Kal inf. const. **וַיִּתְּנוּ** (לָכֵן, with suf. לָכֵן) rarely **וַיִּתְּנוּ**; fut. **וַיִּתְּנוּ** (once with the vowel letter **ו** for **ו**, **וַיִּתְּנוּ** Mic. 1: 8, fem. pl. **וַיִּתְּנוּ**), occasionally in poetry **וַיִּתְּנוּ** (3 fem. sing. **וַיִּתְּנוּ**; imper. **וַיִּתְּנוּ** לָכֵן (with **ו**, parag. **וַיִּתְּנוּ**, or without the vowel letter **ו**, fem. pl. **וַיִּתְּנוּ** and **וַיִּתְּנוּ**) once **וַיִּתְּנוּ** Jer. 51: 50. Hiphil: **וַיִּתְּנוּ** once in the imper. **וַיִּתְּנוּ** Ex. 2: 9, and once in the participle **וַיִּתְּנוּ** Zech. 3: 7 for **וַיִּתְּנוּ**, § 94. *c*.

2. **וַיִּתְּנוּ** to gather and **וַיִּתְּנוּ** to add are liable to be confounded in certain forms. In the Hiphil future of **וַיִּתְּנוּ**, **ו** is twice represented by the vowel letter **ו**, **וַיִּתְּנוּ** 1 Sam. 18: 29. **וַיִּתְּנוּ** Ex. 5: 7; **וַיִּתְּנוּ** drops its **ו** in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, **וַיִּתְּנוּ** 2 Sam. 6: 1, **וַיִּתְּנוּ** Ps. 104: 29, **וַיִּתְּנוּ** Mic. 4: 6, **וַיִּתְּנוּ** 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of **וַיִּתְּנוּ** when joined with the negative particle **וַיִּתְּנוּ** is accented on the penult, **וַיִּתְּנוּ** Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, **וַיִּתְּנוּ** Prov. 30: 6.

3. **וַיִּתְּנוּ** Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for **וַיִּתְּנוּ** from **וַיִּתְּנוּ** to dwell, though Ewald derives it from **וַיִּתְּנוּ** to return, as if for **וַיִּתְּנוּ**, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

וַיִּתְּנוּ Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for **וַיִּתְּנוּ**; but Maurer and Knobel read it **וַיִּתְּנוּ** and assume a root **וַיִּתְּנוּ** synonymous with **וַיִּתְּנוּ**". Alexander in loc.

וַיִּתְּנוּ Ps. 16: 5, see § 90.

AYIN VAV (ו"ו) AND AYIN YODH (ו"י) VERBS.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz.:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpaal of two, § 183. 1, the Niphal of *הָיָה* to be, and the Hiphil of *חָיָה* to live.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: *קָם* for *קָוֵם* where *ā*, which arises from blending *ā* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, *בָּיַח* for *בָּיִיחַ*, *בָּשׂ* for *בָּשׂוּ*, *רָב* for *רָבִיב*. For an exceptional formation, see § 160. 1.

Active participle: *קָם* for *קָוֵם*, *בָּיַח* for *בָּיִיחַ*, *בָּשׂ* for *בָּשׂוּ*, *רָב* for *רָבִיב*, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: *הָקִים* for *הָקִיִּם*, *הָקִים* for *הָקִיִּם*, *הָקִים* for *הָקִיִּם*, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, *קִים*, *רִיב*; in the future the preformative commonly takes the simplest of the long vowels *ā*, *הָקִים*, *רָרִיב*, comp. *יָלַב*.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of *ו* occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), *קִים* (*kōm* = *kāūm*) for *קָוִים*; *הָקִים* for *הָקִיִּם*, the prefix usually taking the simplest of the long vowels *ā*; *הָקִים* for *הָקִיִּם*.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ו) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוֹמוֹתָ, הִקְוֹמֶיךָ, הִקְוֹמֵינָה. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. נִקְוֹמוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ā* and *i*, § 66. 1. (2) *b*, thus נִשְׁבַּח, נִשְׁבָּח. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִשְׁבַּח, נִשְׁבָּח.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. קִיָּוֶה, or as י, e. g. קִיָּים.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹיָם, Pu. קוֹיָם, Hith. הִקְוִיָּים.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *i* is softened, with the antecedent *a*, קִיָּים for קִיָּים, § 82. 5. *b* (8).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בָּלָל, Pu. בָּלָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of קים to *stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רב to *contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *הָיָה*, *נָהָה*; so likewise in the following guttural verbs and forms, *נָפַח* to *expire*, *הָחָה* Isa. 29: 22, *רָחַח* Isa. 42: 11, *אָיַב* to *be an enemy*, *עָיַב* 1 Sam. 18: 9 *K'ri* (*K'thibh* עָיַב) Jer. 4: 31, which are confined to the Kal species, and in *רָחַח* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *מָוּ* Zech. 4: 10, *מָוּ* Isa. 44: 18 but *מָוּ* Lev. 14: 42. It has Tsere in *מָוּ* to *die*, *מָוּ* Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but *מָוּ* Jer. 50: 3, and Hholem in *מָוּ* to *shine*, *מָוּ* to *be ashamed*, *מָוּ* to *be good*, § 82. 1. *a*, and in *מָוּ* Jer. 27: 18, elsewhere *מָוּ* Isa. 1: 6, Ps. 58: 4, elsewhere *מָוּ*. Hhirik once occurs instead of Pattahh in the second person plural, *מָוּ* Mal. 3: 20. The following participles have Tsere, *מָוּ*, *מָוּ*, *מָוּ*, *מָוּ*; the following have Hholem, *מָוּ*, *מָוּ*, *מָוּ* 2 Kin. 16: 7 (comp. *מָוּ* Ex. 32: 25 in the Samaritan copy), elsewhere *מָוּ*, *מָוּ* Jer. 4: 31 if from *מָוּ* and not from *מָוּ*.

3. The vowel letter *א* is written for *א*, § 11. 1. *a*, once in the preterite, *מָוּ* Hos. 10: 14, and occasionally in the participle, *מָוּ* Judg. 4: 21, *מָוּ* Prov. 24: 7, *מָוּ* 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, *מָוּ* despising Ezek. 16: 57, 28: 24, 26, to be distinguished from *מָוּ* rowing Ezek. 27: 8, 26. The consonant *א* is once introduced in place of the omitted *י*, *מָוּ* Zech. 14: 10 for *מָוּ*; the ancient versions favour the assumption, that *מָוּ* Ps. 22: 17 is in like manner for *מָוּ* piercing, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *מָוּ* Lev. 18: 28, *מָוּ* Gen. 26: 22, *מָוּ* Gen. 40: 15, *מָוּ* Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *מָוּ* Obad. ver. 16, *מָוּ* Am. 3: 15, *מָוּ* Isa. 11: 2, *מָוּ* Isa. 7: 19 but *מָוּ* *ibid.*, *מָוּ* Zech. 5: 4, *מָוּ* *ibid.*, where the feminine ending is *וּ*, instead of *וּ*; so in the passive participle, *מָוּ* Isa. 59: 5 for *מָוּ*.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *מָוּ*, *מָוּ* Judg. 3: 25, *מָוּ*, *מָוּ* and *מָוּ* Isa. 7: 2, elsewhere *מָוּ*, *מָוּ* Isa. 80: 2, which is not from *מָוּ*, *מָוּ* Josh. 2: 16, else-

where שֶׁבַח, and with suf. רוֹשֵׁם Ezek. 10: 17, הִוִּיחַ Ps. 71: 6, which is not the participle from הִוִּיחַ (Gesenius), הִוִּיחַ *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, הוֹשֵׁה Isa. 60: 1, הוֹשֵׁה Mic. 4: 10, הוֹשֵׁה Mic. 4: 13. With paragogic הוֹשֵׁה or הוֹשֵׁה or הוֹשֵׁה. Examples of the feminine plural, הוֹשֵׁה, הוֹשֵׁה, הוֹשֵׁה.

3. The following futures have Hholem, הוֹשֵׁה Gen. 6: 3, elsewhere הוֹשֵׁה Ps. 80: 19, הוֹשֵׁה and הוֹשֵׁה where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: הוֹשֵׁה and הוֹשֵׁה and Zech. 1: 17 הוֹשֵׁה (in Baer's edition without Daghes), הוֹשֵׁה and הוֹשֵׁה Ezek. 13: 19 (Baer no Daghes). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future, הוֹשֵׁה, הוֹשֵׁה, הוֹשֵׁה, הוֹשֵׁה Ezek. 4: 12, with Daghes euphonic in the ה and ה which Baer omits. Apocopated future: הוֹשֵׁה and הוֹשֵׁה, הוֹשֵׁה, הוֹשֵׁה, הוֹשֵׁה with the accent thrown back to the penult הוֹשֵׁה. Future with Vav consecutive: הוֹשֵׁה (in pause הוֹשֵׁה), הוֹשֵׁה, הוֹשֵׁה, הוֹשֵׁה, הוֹשֵׁה, and sometimes before ר or after an initial guttural הוֹשֵׁה but הוֹשֵׁה *he was weary*, הוֹשֵׁה *he flew*, הוֹשֵׁה; the vowel of the preformative is likewise changed to Pattahh in הוֹשֵׁה Job 31: 5, הוֹשֵׁה 1 Sam. 14: 32, הוֹשֵׁה 1 Sam. 15: 19 but הוֹשֵׁה 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, הוֹשֵׁה Job 33: 13 (הוֹשֵׁה Lam. 3: 58), הוֹשֵׁה Dan. 9: 2 (הוֹשֵׁה Ps. 139: 2) הוֹשֵׁה Jer. 16: 16; הוֹשֵׁה Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, הוֹשֵׁה *to understand*, הוֹשֵׁה (once הוֹשֵׁה Mic. 4: 10) *to break forth*, הוֹשֵׁה (once הוֹשֵׁה Prov. 23: 24 K'thibh) *to exult*, הוֹשֵׁה (once הוֹשֵׁה Gen. 6: 3) *to judge*, הוֹשֵׁה *to lodge*, הוֹשֵׁה *to contend*, הוֹשֵׁה *to muse*, הוֹשֵׁה (once הוֹשֵׁה Ex. 4: 11) *to put*, הוֹשֵׁה (once הוֹשֵׁה Isa. 35: 1) *to rejoice*, הוֹשֵׁה (once הוֹשֵׁה Job 33: 27) *to sing*, הוֹשֵׁה *to place*; הוֹשֵׁה or הוֹשֵׁה *to twist, writhe*, has both Yodh and Vav. To these are to be added הוֹשֵׁה Jer. 4: 3, Hos. 10: 12, הוֹשֵׁה Ps. 71: 12 K'thibh, K'ri הוֹשֵׁה as always elsewhere; הוֹשֵׁה *to urge*, הוֹשֵׁה *to flourish*, הוֹשֵׁה *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

8. Hiphil future inflected: תִּלְחֶקְנָה, תִּלְחֶשְׁנָה, feminine plural תִּלְחֶקְנָה, תִּלְחֶשְׁנָה. With Nun paragoric and suffixes: תִּמְשֹׁךְ, תִּמְשֹׁקְךָ. Apocopated future: וְאָזַר, וְאָזְרָה, וְאָזְרָה, וְאָזְרָה. With Vav consecutive: וְאָזַרְתָּ, וְאָזְרָה, וְאָזְרָה, or וְאָזַרְתָּ, וְאָזְרָה, if the last radical be a guttural, וְאָזַרְתָּ, וְאָזְרָה, or וְאָזַרְתָּ, וְאָזְרָה.

once *וַיִּבְרָא* and once *וַיִּבְרָא*; upon the reception of a suffix the vowel is restored to its original length, *וַיִּבְרָא*, *וַיִּבְרָא*.

4. Hiphil infinitive absolute: *וַיִּבְרָא*, *וַיִּבְרָא* once *וַיִּבְרָא* Jer. 44: 25; construct, *וַיִּבְרָא*, *וַיִּבְרָא*, with suffix *וַיִּבְרָא* Jer. 44: 25; *וַיִּבְרָא* and once with a feminine termination *וַיִּבְרָא* Isa. 30: 28.

5. In a few instances *u* is found in the Hophal before Daghesh-forte or Sh'va, *וַיִּבְרָא* Zech. 5: 11, *וַיִּבְרָא* Ezek. 41: 9, 11 but *וַיִּבְרָא* Lam. 5: 5, and in some editions *וַיִּבְרָא* 2 Sam. 23: 1, *וַיִּבְרָא* Job 41: 1, *וַיִּבְרָא* 2 Sam. 21: 9, though others read *וַיִּבְרָא*, *וַיִּבְרָא*.

§ 163. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: *וַיִּבְרָא* to render liable, *וַיִּבְרָא* to do wickedly, *וַיִּבְרָא* to blind, *וַיִּבְרָא* to pervert, *וַיִּבְרָא* to cry for help, *וַיִּבְרָא* Josh. 9: 12, *וַיִּבְרָא* Josh. 9: 4; so also *וַיִּבְרָא* fut. *וַיִּבְרָא* and *וַיִּבְרָא* fut. *וַיִּבְרָא*, which have quiescent Vav in other species, and *וַיִּבְרָא*, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, *וַיִּבְרָא* to sustain, *וַיִּבְרָא* Isa. 14: 23, *וַיִּבְרָא* Isa. 22: 17, *וַיִּבְרָא* Hab. 2: 7, *וַיִּבְרָא* Job 16: 12 but *וַיִּבְרָא* Jer. 23: 29, *וַיִּבְרָא* Num. 24: 17 and *וַיִּבְרָא* Isa. 22: 5, *וַיִּבְרָא* Isa. 17: 11; *וַיִּבְרָא* Isa. 15: 5 is for *וַיִּבְרָא*, § 57. 1; *וַיִּבְרָא* Job 39: 3 is perhaps for *וַיִּבְרָא* from *וַיִּבְרָא*, comp. *וַיִּבְרָא* Ps. 139: 8 for *וַיִּבְרָא*, § 88, though Gesenius conjectures that it is an erroneous reading for *וַיִּבְרָא* from *וַיִּבְרָא*. The only Hithpaal formed by a like reduplication is *וַיִּבְרָא* Esth. 4: 4, elsewhere *וַיִּבְרָא*.

3. Other verbs double the third radical in the Piel and Hithpaal. Examples of the feminine plural: *וַיִּבְרָא*, *וַיִּבְרָא*, *וַיִּבְרָא*. Hholem is changed to *u* before the doubled letter in the contracted form, *וַיִּבְרָא* Job 31: 15 for *וַיִּבְרָא*, § 61. 3. Fürst explains *וַיִּבְרָא* Isa. 64: 6 as in like manner *וַיִּבְרָא*, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. *וַיִּבְרָא* Am. 5: 11 is probably a variant orthography for *וַיִּבְרָא*, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With *u* doubled, *וַיִּבְרָא* Eccles. 1: 15, *וַיִּבְרָא* Jer. 22: 14. Reduplicated biliteral, *וַיִּבְרָא* 1 Kin. 20: 27. The third radical reduplicated, *וַיִּבְרָא* to be born, *וַיִּבְרָא* Ezek. 28: 13, Ps. 87: 23, *וַיִּבְרָא* Ps. 75: 11 and *וַיִּבְרָא* Neh. 9: 5, *וַיִּבְרָא* Isa. 16: 10, *וַיִּבְרָא* Job 26: 11, *וַיִּבְרָא* Ezek. 38: 8.

5. *וַיִּבְרָא* Jer. 25: 34 is an anomalous preterite from *וַיִּבְרָא* to scatter, with *u* prefixed and inflected after the analogy of Niphal; some copies have the noun *וַיִּבְרָא* your dispersions.

In *וַיִּבְרָא* Ezek. 36: 11 for *וַיִּבְרָא* from *וַיִּבְרָא*, Tsere is retained under the prefix as though the word were from the related *וַיִּבְרָא* Yodh verb *וַיִּבְרָא*, e. g. *וַיִּבְרָא*. On the other hand, in *וַיִּבְרָא* Ex. 2: 9 from *וַיִּבְרָא*, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (ל') VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, **לְמַצֵּה**, **לְמַצֵּי**.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), **לְמַצֵּה**, **לְמַצֵּה**, **לְמַצֵּי**. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, **לְמַצֵּה** for **לְמַצֵּה**, **לְמַצֵּה** for **לְמַצֵּה**; so likewise in the Kal future and imperative, where ל as a guttural requires a, **לְמַצֵּה** for **לְמַצֵּה**, **לְמַצֵּה** for **לְמַצֵּה**. A like prolongation of Pattahh to Kamets occurs before medial ל in the first and second persons of the Kal preterite, **לְמַצֵּה**, **לְמַצֵּה**.

3. With the single exception just stated, medial ל quiesces in the diphthongal vowel e before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, **לְמַצֵּה**, **לְמַצֵּה**, in the feminine plurals of all the futures and imperatives in Seghol, **לְמַצֵּה**, **לְמַצֵּה**.

a. This e may arise from the diphthongal preferences of ל, § 60. 1. a (5), or it may be borrowed from the corresponding forms of ל' verbs, between which and ל' verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by **לְמַצֵּה** to find; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *וַיִּרְאוּ* (but *וַיִּרְאוּ* Josh. 4: 24), *וַיִּשְׁמְעוּ*, *וַיִּשְׁמְעוּ*.

2. Quiescent *℣* is occasionally omitted from the body of the word, e. g. Kal pret. *וַיִּצְאוּ* Job 1: 21 for *וַיִּצְאוּ* Num. 11: 11, *וַיִּצְאוּ* Judg. 4: 19, *וַיִּצְאוּ* Job 32: 18, *וַיִּצְאוּ* 1 Sam. 25: 8 for *וַיִּצְאוּ* fut. *וַיִּצְאוּ* and *וַיִּצְאוּ*; *וַיִּצְאוּ* Deut. 28: 57 part. fem. sing. for *וַיִּצְאוּ*; *וַיִּצְאוּ* Job 41: 17 for *וַיִּצְאוּ* const. inf. with prep. and suf. from *וַיִּצְאוּ*. Niph. pret. *וַיִּצְאוּ* Josh. 2: 16, *וַיִּצְאוּ* Lev. 11: 43. Otiant *℣*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *וַיִּצְאוּ* Gen. 20: 6 for *וַיִּצְאוּ* 1 Kin. 12: 12 for *וַיִּצְאוּ*, *וַיִּצְאוּ* 2 Kin. 13: 6, *וַיִּצְאוּ* Jer. 32: 35, *וַיִּצְאוּ* Ps. 141: 5, *וַיִּצְאוּ* Ps. 55: 16, *וַיִּצְאוּ* 1 Kin. 21: 29, Mic. 1: 15, *וַיִּצְאוּ* 2 Sam. 5: 2, and in three other passages; *וַיִּצְאוּ* Ruth 3: 15 is Hiph. imper. fem. for *וַיִּצְאוּ*, § 62. 2.

3. The vowel following *℣* is in a few instances given to a preceding vowelless consonant, and the *℣* becomes otiant or quiescent, § 57. 2 (3), *וַיִּצְאוּ* Ps. 139: 20 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Jer. 10: 5 for *וַיִּצְאוּ* imp. for *וַיִּצְאוּ*, *וַיִּצְאוּ* Eccles. 10: 5 Kal part. fem. for *וַיִּצְאוּ*, *וַיִּצְאוּ* 1 Sam. 14: 33 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Neh. 6: 8 Kal part. with suf. for *וַיִּצְאוּ*, *וַיִּצְאוּ* Ezek. 47: 8 for *וַיִּצְאוּ*; and, on the contrary, quiescent *℣* attracts to itself the vowel of the preceding consonant in *וַיִּצְאוּ* Ex. 2: 20 Kal imp. for *וַיִּצְאוּ* and *וַיִּצְאוּ* Cant. 3: 11 for *וַיִּצְאוּ* from *וַיִּצְאוּ*.

4. Final *℣* resumes its consonantal character upon the addition of suffixes, receiving () before *ו*, *כ*, and *כ*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *וַיִּצְאוּ*, *וַיִּצְאוּ*, *וַיִּצְאוּ* Pi. inf., *וַיִּצְאוּ*, *וַיִּצְאוּ* Kal inf. for *וַיִּצְאוּ*, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ו*, *וַיִּצְאוּ*, *וַיִּצְאוּ* Ps. 41: 5, *וַיִּצְאוּ* 1 Sam. 28: 15, but *וַיִּצְאוּ* Isa. 56: 12. Tsere is rejected *וַיִּצְאוּ* Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause *וַיִּצְאוּ* Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *℣*, *וַיִּצְאוּ* Ps. 60: 4 for *וַיִּצְאוּ* Jer. 19: 11 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Ps. 4: 7 for *וַיִּצְאוּ*, § 3. 1. *a*, *וַיִּצְאוּ* Jer. 49: 10 for *וַיִּצְאוּ*, *וַיִּצְאוּ* 1 Kin. 22: 25, 2 Kin. 7: 12 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Job 8: 21 for *וַיִּצְאוּ*.

2. Sometimes *℣* remains, but the vowels are those of *ל"ו* forms, *וַיִּצְאוּ* Ps. 119: 101 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Eccl. 8: 12, 9: 18, Isa. 65: 20 for *וַיִּצְאוּ*, *וַיִּצְאוּ* 1 Sam. 22: 2, Isa. 24: 2, *וַיִּצְאוּ* Eccl. 7: 26, *וַיִּצְאוּ* 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for *וַיִּצְאוּ*, *וַיִּצְאוּ* Ps. 143: 3 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Jer. 51: 34 for *וַיִּצְאוּ*, *וַיִּצְאוּ* 2 Kin. 2: 21 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Jer. 51: 9 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Job 39: 24 for *וַיִּצְאוּ*, *וַיִּצְאוּ* Deut. 28: 59 Hiph. pret. for *וַיִּצְאוּ*, *וַיִּצְאוּ* Ps. 135: 7 Hiph. part. const. for *וַיִּצְאוּ* from *וַיִּצְאוּ*; to which may be added *וַיִּצְאוּ* Ezek. 23: 49, *וַיִּצְאוּ* Jer. 50: 20, with *י* inserted as in *ל"ו* verbs.

3. Sometimes the ל" form is adopted both in consonants and vowels, Ezek. 28: 16 for מלוא, מלוי 1 Sam. 6: 10, נשוי Ezek. 39: 26, בלחני 1 Sam. 25: 33 for בלחני, בלחני, בלחני Ruth 2: 9 for צמאר, צמאר Gen. 23: 6 for רכלא, רכלא Job 5: 18 for הרפאנה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קוי Jer. 25: 27 is 2 pl. imp. of קוי, קוי Ps. 32: 1 for נשוי Jer. 26: 9 for נבא, נבא 1 Sam. 10: 6, נבא 1 Sam. 10: 13, נבא 2 Sam. 8: 8, נבא Isa. 29: 7 for נבא, נבא Ezek. 8: 3 is by some interpreters thought to be for מנא *provoking to jealousy*, and by others explained in the sense of the ל" verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending ה, § 86. ה. in קרא Ex. 5: 16 for קרא, קרא Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, קרא Gen. 33: 11 Hoph. from בוא, נבא Ps. 118: 23 (נבא Deut. 30: 11 is the feminine participle), to which the customary ending ה is further added in נבא 2 Sam. 1: 26, נבא Josh. 6: 17 for נבא.

2. A feminine termination ה, ה, or as in ל" verbs ה, is occasionally added to the construct infinitive, e. g. Kal, קרא, קרא, קרא from קרא to meet, distinguished from קרא and קרא Judg. 8: 1 from קרא to call, קרא and קרא never קרא Prov. 8: 13, with suf. קרא Ezek. 33: 12. Niphal, קרא Zech. 13: 4. Piel, קרא and קרא 2 Sam. 21: 2; קרא Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing ה.

3. There are two examples of the Niphal infinitive absolute, נקרא 2 Sam. 1: 6 and נקרא Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קרא, קרא, קרא. Hiphil inf. abs.: קרא, קרא.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs, נקרא, נקרא, נקרא, נקרא and נקרא, נקרא, once נקרא Ezek. 40: 8, and once נקרא Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpaël future, נקרא Num. 23: 24 but נקרא Ezek. 29: 15, so נקרא, נקרא, נקרא, נקרא; more rarely in the preterite, נקרא.

§ 169. 1. The following are the only Pual forms which occur. Pret.: נקרא, נקרא, נקרא. Fut.: נקרא. Part.: נקרא, נקרא, נקרא, נקרא, with suf. נקרא.

2. The following are the only Hophal forms: Pret.: נקרא, נקרא, נקרא. Fut.: נקרא, נקרא. Part.: נקרא, נקרא, נקרא.

3. For the anomalous forms, נבא Deut. 33: 16, נבא Job 22: 21, נבא 1 Sam. 25: 34 (K'thibh נבא), see § 88 (sing. 3 fem.).

LAMEDH HE (ל"ה) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. **בָּלִי**; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter **ה**, § 11. 1. *a*.

In the various preterites **ה** stands for the vowel *a*, and is hence pointed **הַ**.

In the futures and participles it stands for *ě*, and is pointed **הֶ**.

In the imperatives it stands for *ē*, and is pointed **הֵ**.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed **ה**, in the Hiphil and Hophal **הֵ**, in the Niphal and Piel **הֶ** or **הֵ**. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending **וֹי**.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where **וֹי**, occurring in all the species, is best explained by assuming *ו* to be radical (comp. **רָאָהוּ** Ezek. 28: 17 as an alternate of **רָאוּ**) and to a few other sporadic cases, viz.: a single Kal preterite, **נָאָהוּ** Job 3: 25, the reduplicated forms of three verbs, **נָאָהוּ**, **קָטַהוּ**, **הִשְׁתַּחֲוּהוּ**, and the peculiar form, **אָרְוֶהוּ** Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, **גָּלַה** for **גָּלִי**. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *i*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in **י**, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with *a* vowel the last radical is occasionally retained as **י**, particularly in prolonged or pausal forms, **הָסִי יְהִי**, **הָסִי יִהְיֶה**; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלַי for גָּלִי , תִּגְלִי for תִּגְלִי ; so in the preterite 3 fem., which in these verbs retains the primary characteristic ר , § 86. *b*, גָּלָה for גָּלָה , to which is further appended the softened ending ה , thus גָּלְתָה , in pause גָּלְתָּה .

a. The ר of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as וְשִׁוְעָה , וְיִצְחָה , וְאִשָּׁה , in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ר as hardened from ר , גָּלָה for גָּלָה , labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ר could be exchanged for ר , and that ר in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical ה remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, תִּגְלִי , תִּגְלִי , תִּגְלִי .

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלָה , גָּלָה , from גָּלָה , גָּלָה from גָּלָה , תִּגְלִי from תִּגְלִי . The preterite 3 fem. takes its simple form, e. g. גָּלְתָה or גָּלְתָה , and in pause גָּלְתָּה .

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלָה to *uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel ה is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

hered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָאָה Ps. 93: 5, נָאָה Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. מְנַאֲחִי Gen. 21: 18. There are three examples of Hholem inserted after the first radical, § 92. ה, שֹׁמֵר Isa. 10: 13 from שָׁמַר, the ש being an orthographic equivalent for ס, § 3. 1. א, and in the infinitive, הוֹנֵה, הוֹרֵה Isa. 59: 13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גִּלְיָהִי and גִּלְיָהִי, קָרִיתִי, once קָרִיתִי, קָרִיתִי and קָרִיתִי, קָרִיתִי, קָרִיתִי, קָרִיתִי.

3. Infinitive absolute: קָוֶה and קָוֶה, קָוֶה, קָוֶה, קָוֶה, קָוֶה. The construct always ends in הוֹ with the exception of קָוֶה also קָוֶה, and קָוֶה Hos. 6: 9.

4. Future: in אֶרְוֶה Isa. 16: 9 from רָוָה, the second radical is doubled as ר, § 156. 1, and the third appears as ר, § 170. א; אֶרְוֶה Ex. 33: 3 is for אֶרְוֶה, § 63. 1. ב. With Vav consecutive: נִרְוֶה, נִרְוֶה, נִרְוֶה, נִרְוֶה, נִרְוֶה, so in the first person singular, נִרְוֶה, נִרְוֶה; once Pattahh is lengthened to Kamets, נִרְוֶה 1 Sam. 21: 14; so in pause, נִרְוֶה Prov. 25: 9.

5. The imperative has Seghol in a single instance, רָוֶה Judg. 9: 29 and sometimes drops its final vowel, רָוֶה, רָוֶה, רָוֶה, רָוֶה, רָוֶה.

6. Pual infinitive construct with suffix: קָוֶהִי Ps. 132: 1.

§ 177. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִנָּחַל and הִנָּחַל, הִנָּחַל, הִנָּחַל, הִנָּחַל. Yodh may quiesce in Hhirik or Tsere, הִנָּחַל, הִנָּחַל, הִנָּחַל. Yodh once remains as a quiescent in the 3 masc. sing., הִנָּחַל Isa. 53: 10, and once in the 3 masc. plur., הִנָּחַל Josh. 14: 8 for הִנָּחַל, § 62. 2.

2. The infinitive absolute has Kamets in הִנָּחַל by way of distinction from הִנָּחַל and הִנָּחַל Jer. 42: 2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הִנָּחַל Lev. 14: 43; הִנָּחַל 2 Kin. 19: 25 K'thibh is for הִנָּחַל.

3. The future, when apocopated or preceded by Vav consecutive, sometimes simply rejects its final vowel, הִנָּחַל, הִנָּחַל, הִנָּחַל from הִנָּחַל, הִנָּחַל from הִנָּחַל, הִנָּחַל from הִנָּחַל; commonly, however, Seghol is inserted between the concurring consonants, הִנָּחַל from הִנָּחַל, § 111. 2. א, הִנָּחַל, הִנָּחַל, הִנָּחַל, הִנָּחַל, or Pattahh if one of the consonants is a guttural, הִנָּחַל, הִנָּחַל, הִנָּחַל. Occasionally the final vowel remains, הִנָּחַל 1 Kin. 16: 17, 18: 42, הִנָּחַל Ezek. 23: 19, once the radical י appears quiescing in Hhirik, הִנָּחַל (2 masc. apoc. for הִנָּחַל) Jer. 18: 23. The retention or rejection of the vowel is optional in the first person singular, הִנָּחַל, הִנָּחַל, הִנָּחַל and הִנָּחַל from הִנָּחַל, הִנָּחַל, הִנָּחַל.

4. The imperative is sometimes abbreviated, הִנָּחַל and הִנָּחַל, הִנָּחַל and הִנָּחַל (accent on the הִנָּחַל), הִנָּחַל and הִנָּחַל, הִנָּחַל and הִנָּחַל, הִנָּחַל and הִנָּחַל.

ultimate) Ps. 39: 14 is for *הַשְׁעִיר*, the same word Isa. 6: 9 is from *שָׁעַר*, § 140. 5.

5. Hophal infinitive absolute: *הִשְׁתַּחֲוֶה* Lev. 19: 20.

§ 178. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* to *worship*, fut. *הִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁחָה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוּוּ*, infn. *הִשְׁתַּחֲוֶה*, and once with suf. *וַיִּשְׁתַּחֲוֶה* 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיָּהוּ* Ezek. 8: 16, see § 90, page 126.

2. In the preterite *ו* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*, *וַיִּשְׁתַּחֲוֶה*.

3. The future apocopated and with Vav consecutive: *וַיִּשְׁחָה*, *וַיִּשְׁחָה*, *וַיִּשְׁחָה*, or with Kamets in the accented syllable, *וַיִּשְׁחָה*, *וַיִּשְׁחָה*, so always in pause, *וַיִּשְׁחָה*, *וַיִּשְׁחָה* Gen. 24: 65.

4. The shortened imperative: *הִשְׁחָה*, *הִשְׁחָה*.

§ 179. 1. *הָיָה* to *be*, fut. *הָיָה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *וַיְהִי*, *וַיְהִי*, though without a prefix it is *וַיְהִי*, once *וַיְהִי* Ezek. 21: 15. The apocopated future *יְהִי* (in pause *יְהִי*) and with Vav consecutive *וַיְהִי*, is for *וַיְהִי*, and *וַיְהִי* Nah. 3: 11 is apoc. 2 fem. sing. for *וַיְהִי*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יְהִי* Eccl. 11: 3, where the second radical appears as *ו*, which it sometimes does in the imperative, *וַיְהִי* and *וַיְהִי* Gen. 27: 29 or *וַיְהִי* Job 37: 6, and in the participle *וַיְהִי* Neh. 6: 6, Eccl. 2: 22, fem. *וַיְהִי* Ex. 9: 3.

2. *חָיָה* to *live*. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *חָיָה*, apoc. *חָיָה*, with Vav consecutive *וַיְחָיָה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, *וַיְחָיָה*, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: *וַיְחָיָה* Ex. 1: 16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *וַיִּצְחָה* Ezek. 43: 27, *וַיִּצְחָה* Isa. 21: 12, *וַיִּצְחָה* Jer. 23: 39, *וַיִּצְחָה* 2 Chron. 26: 15, *וַיִּצְחָה* Prov. 1: 10 from *וַיִּצְחָה* Deut. 33: 21 from *וַיִּצְחָה* 2 Chron. 18: 12, *וַיִּצְחָה* Lam. 4: 1, *וַיִּצְחָה* 2 Kin. 25: 29, *וַיִּצְחָה* Eccl. 8: 1, *וַיִּצְחָה* 2 Sam. 21: 12 K'ri for *וַיִּצְחָה* Hos. 11: 7, Deut. 28: 66 for *וַיִּצְחָה*, § 56. 4, *וַיִּצְחָה* 2 Sam. 11: 24 from *וַיִּצְחָה*; the vowels are those of Lamedh Aleph verbs in *וַיִּצְחָה* Jer. 3: 22 for *וַיִּצְחָה* 1 Kin. 17: 14 for *וַיִּצְחָה* Dan. 10: 14 for *וַיִּצְחָה*; and the full Lamedh Aleph form is adopted in *וַיִּצְחָה* Hos. 13: 15 for *וַיִּצְחָה*.

DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both נ"ב and ה"ל will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ו and ה"ל the ו is invariably treated as a perfect consonant, and the ה"ל peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a נ"ב verb may appear with a ה"ל form, or an ע"ו verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, נָבַע means *to shut up or restrain*, and כָּבַע *to be finished*: yet a few ח"ב forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from נָבַע, but assimilated in inflection to the ח"ב paradigm. On the other hand, קָרָא means *to call*, and קָרוּ *to meet*; but so many נ"ב forms are found with this latter signification that

it seems necessary to assume a second root קָרָא having that meaning. The verb *to run* is ordinarily רוּץ; but רוּץ Ezek. 1: 14 is too remote from an רָץ form to be referred to that root; hence it is traced to another verb קָרָא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from טָבַח; יָרָה Kal pret. *to fear*, the fut. and imper. from יָרַח; קָטַח Kal pret. and inf. *to spit*, fut. from קָטַח; נָסַח Kal pret. and inf. *to break or disperse*, fut. and imp. from נָסַח; נָסַח Kal pret. *to be alienated*, fut. from נָסַח; שָׂרָה Kal pret. *to be a prince*, fut. from שָׂרָה; רָבַח Kal pret. and inf. *to be many*, fut. from רָבַח which is used throughout the species; חָם Kal fut. *to be hot*, pret. and inf. from חָם, which is also used in the future; נָצַח *to counsel*, borrows its Kal imper. from נָצַח; נָצַח Kal fut. *to awake*, pret. from the Hiphil of נָצַח, which is also used in inf. imper. and fut.; נָצַח *to place*, the reflexive is expressed by נָצַח from נָצַח; נָצַח *to drink*, the causative is נָצַח from נָצַח; נָצַח from נָצַח is used as the causative of נָצַח *to be ashamed*, as well as נָצַח; נָצַח *to go*, derives many of its forms from נָצַח; נָצַח *to give*, is only used in the Kal imperative, it is supplemented by נָצַח of totally distinct radicals.

QUADRILITERAL VERBS.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz. Piel pret. נָצַח *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. רָשַׁעְתָּהּ *he shall waste it*, Ps. 80: 14. Pual pret. רָשַׁעְתָּהּ *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רָשַׁעְתָּהּ; part. רָשַׁעְתָּהּ *scaled off* or *resembling scales*, Ex. 16: 14, רָשַׁעְתָּהּ *clothed*, 1 Chron. 15: 27. Hiphil pret. רָשַׁעְתָּהּ *they stank*, Isa. 19: 6 for רָשַׁעְתָּהּ as נָשַׁעְתָּהּ for נָשַׁעְתָּהּ, derived from רָשַׁעְתָּהּ *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from רָשַׁעְתָּהּ, § 94. *a*, comp. Alexander in loc.; fut. רָשַׁעְתָּהּ *I will turn to the left*, Gen. 13: 9; רָשַׁעְתָּהּ Isa. 30: 21, part. רָשַׁעְתָּהּ 1 Chron. 12: 2 from רָשַׁעְתָּהּ *the left hand*, elsewhere reduced to a trilateral by the rejection of א, רָשַׁעְתָּהּ 2 Sam. 14: 19, רָשַׁעְתָּהּ Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh רָשַׁעְתָּהּ 1 Chron. 15: 24, etc., and רָשַׁעְתָּהּ 2 Chron. 5: 12, for which the K'ri substitutes רָשַׁעְתָּהּ or רָשַׁעְתָּהּ. As it is a denominative from רָשַׁעְתָּהּ *a trumpet*, it has been suspected that the form first mentioned should be pointed רָשַׁעְתָּהּ; the other, if a genuine reading, is probably to be read רָשַׁעְתָּהּ.

NOUNS.

THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטיל, or to the first, קטל, קטל, קטל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61.2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קטל, קטל, קטל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קטל slaughter, and this only occurs in Obad. ver. 9.

b. As *i*, *o* and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *a*, קטל a little prop. paucity, קטל honey, קטל man; *ā*, קטל strength, קטל writing, קטל residue; *ē*, קטל shoulder, קטל bush; *ē*, קטל howling, קטל grief, קטל a wolf; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קטל a valley, קטל vanity, קטל sin, קטל spikenard, קטל truth. Kamets is only found before Vav, § 63. 2. *a*, קטל, and in pause, § 65, קטל, קטל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *a*, § 53. 1. *a*, with a short vowel, mostly *e*, § 60. 1. *a* (5), but occasionally *a*, קטל finger for קטל, קטל lattice, קטל bell, קטל and קטל and קטל and קטל yesterday.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קטל emptiness, קטל bereavement, קטל strength, קטל righteousness, קטל help, קטל greatness, or as it is realized in some person or object which may be regarded as its embodiment or representative, קטל lord from קטל to be mighty, קטל man from קטל to be sick, קטל boundary, קטל libation prop. pouring out, קטל valley prop. depth, קטל vinegar prop. sourness.

a. That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. *גִּבּוֹר* and *גִּבֹּר* *man*, *נִיט* and *נִיט* *plant*, *פְּלִיא* and *פְּלִיא* *prison*, *בִּמְדוֹן* and *בִּמְדוֹן* *thumb*, *נִיב* and *נִיב* *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive *קִטְל* and *קִטְל*, § 87, *קִטְל* and *קִטְל*. (4.) The fact that Segholates may arise alike from *קִטְל* and *קִטְל*, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramaean, and both to the Hebrew Segholates, e. g. *עֶבֶד* *servant*, Aram. *עֶבֶד*, Arab. *عَبَدَ*.

b. The presence of imperfect letters in the root may occasion the following modifications:

א roots. Aleph, as a first radical, sometimes receives a long vowel (.) instead of Sh'va (.), § 60. 3. *c*, *אֶמֶן* *fidelity* for *אֶמֶן*, *אֶמֶן* *girdle* for *אֶמֶן*.

ג *Guttural and ל* *Guttural*. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, *בִּטְחָה* *confidence*, *שִׁמְעָה* *hearing*, *גִּבְהָה* *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh *נִיט* *young man*, *נִיט* *youth*, *פֶּחַד* *fear* but *אֶתֶל* *tent*, *בֶּרֶד* *bread*.

נ and *ו* roots. A vowelless *ו* or *נ* is in a few instances rejected from the beginning of a word, § 53. 2. *a*, *בִּוּל* *produce* for *בִּוּל*, *בִּוּל* *familiarity* for *בִּוּל*, *נִיט* *elevation* for *נִיט*, *נִיט* *lamentation* for *נִיט*, particularly in feminines and secondary derivatives; thus, *חֲנֻכָּה*, *עֲרֻחָה*, *עֲרֻחָה* drop an initial Yodh, and *קִנְיָה* an initial Nun. Nun may also experience assimilation when it is a second radical, *אֵת* *anger* for *אֵת*, *אֵת* *cup* for *אֵת*.

ו and *ו* roots. In Segholates *ו* is preceded by Kamets *עָוֶל* (according to Baer *עָוֶל* in Ezek. 28: 18) *wickedness*, *מִדְּתָה* *midst*, unless the last radical is a guttural, *רֵמָה* *space*; *ו* is preceded by Pattahh and followed by Hhirik, *לַיְלָה* *night*, *עֵינָה* *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as *בֵּר* *brand* for *בֵּר*, *אִי* *island* for *אִי*, *וֵי* *watering* for *וֵי*, § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written *ח*, as *בִּשְׁחָה* *bush*, *בִּשְׁחָה* *weeping*, *חֲשָׁה* *thought*. When *ו* appears as the radical, it prefers the form *בִּשְׁחָה* *weeping*, *פִּרְיָה* *fruit*, *בִּשְׁחָה* *vessel*; *ו* retains its consonantal character in *חֲשָׁה* *winter*, *שִׁטְיָה* *quail*, or it may be changed to its cognate vowel *u*, which combines with the preceding *a* to form *o*, § 62. 1, *יֵי* (for *d'yaū*) *ink*, *אֵי* *antelope*. In Segholates *ו* quiesces in Shurek, § 57. 2. (4), *שִׁטְיָה* *swimming* for *שִׁטְיָה*, *בִּשְׁחָה* *emptiness*; the lexicon of Gesenius contains the forms *בִּשְׁחָה* *garment*, *בִּשְׁחָה* *end*, *בִּשְׁחָה* *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been *בִּשְׁחָה*, *בִּשְׁחָה*, and *בִּשְׁחָה* may similarly be referred to *בִּשְׁחָה* *cleft*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטֵל, קָטֵל, קָטֵל, קָטֵל, קָטֵל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קָטַן and קָטֵן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קָטַן *herbs* prop. *green*, קָטַן *strong drink* prop. *intoxicating*, קָטַן *leopard* prop. *spotted*, קָטַן and קָטַן *turban* prop. *wound around*, קָטַן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in קָטַן verbs they have superseded the regular formation, § 155. 1, קָטַן for קָטַן. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, קָטַן *Abib, the time of ears of corn*, קָטַן *ingathering* prop. *the being gathered*, קָטַן *vintage*, קָטַן *pruning-time*, קָטַן *ploughing-time*, קָטַן *harvest*, Comp. § 203. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, קָטַן *great*, קָטַן *growing great*; קָטַן *strong*, קָטַן *becoming strong*; קָטַן *near*, קָטַן *approaching*; קָטַן *remote*, קָטַן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קָטַן *long*, קָטַן *round*, קָטַן *deep*, קָטַן *high*; קָטַן *red*, קָטַן *spotted*, קָטַן *speckled*, קָטַן *green*, קָטַן *striped*, קָטַן *white*, קָטַן *bay*, קָטַן *black*; קָטַן *sweet*, קָטַן *pure*, קָטַן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קָטַן *thirsty*, קָטַן *hungry*, קָטַן *sated*, קָטַן *weary*, קָטַן *grieving*, קָטַן *desiring*, קָטַן *fearing*, קָטַן *exulting*.

c. The active signification asserted for the form קָטַן in a few instances cannot be certainly established; קָטַן *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is קָטַן or קָטַן *fowler*, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, *מִחֹן* Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); *מִחֹן* Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, *מִחֹן* see Alexander in loc.; and even *מִחֹן* Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. *ל* roots are restricted to forms with *š*, in which the radical *ל* quiesces, *טָרֵף* *fresh*, *עָלָה* *afflicted*, *נָקָה* or *נָקִי* with otiant *ש*, § 18. 1, *pure*, or with *א* which combines with it to form *ע*, *חָרֵף* and *שָׂרֵף* *field*, *רָחֵף* *fair*, *מָרָף* *high*; in a few nouns this final vowel is dropped, *דָּג* *fish* for *דָּהָג*, *מָרָק* *mark* for *מָרָהָק*, *עֵץ* *tree* for *עֵצָהָק*, *בֶּן* *son* for *בֶּנָהָק*, *פֶּה* *mouth* for *פֶּהָק*, unless, indeed, these and the like are to be regarded as primitive bilaterals. Vav, as a final radical, may be preceded by *ā*, *עָוָה* *meek*, or *ē*, *עָוִיל* *secure*.

3. The main vowel in the penult.

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus *קָטַל*, *קִטַּל*, *קִטְלָה*.

2. These indicate the agent, and are either active participles, *קָטַל* *killing*, or substantives, *חֶסֶד* *signet-ring* prop. *sealer*, *אֹיֵב* *enemy*, *אֹיֵב* *one practising hostility*, *פֹּקֵד* *fox* prop. *digger*, *מַרְבֵּן* *hammer* prop. *pounder*, *מִדְּלָל* *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, *בּוֹקֵר* *herdsman*, *חַבֵּל* *sailor* prop. *rope-handler*, *חוֹרֵשׁ* *ploughman*, *יּוֹצֵר* *potter* prop. *former*, *מְלֵכֵם* *fuller*, *מְלֵךְ* *priest*, *מְלֵךְ* *vine-dresser*, *מְלֵךְ* *merchant*, *מְלֵךְ* *scribe*, *מְלֵךְ* *trafficker*, *מְלֵךְ* *shepherd*, *מְלֵךְ* *physician*, *מְלֵךְ* *dealer in unguents*, *מְלֵךְ* *embroiderer*, *מְלֵךְ* *watchman*, *מְלֵךְ* *porter* prop. *gate-keeper*, *מְלֵךְ* *judge*.

b. In a very few instances *א* in the first syllable is shortened and followed by Daghesch-forte conservative, *עֵבֶד* and *עֵבֶד* *pipe*, *עֵבֶד* *pit*.

c. *ע* roots. The contraction of *ע* and the quiescence of *ע* roots, by reducing them to bilateral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from *ע* roots are *עב*, *עב*, *עב*, *עב*, § 185. b. Of these *עב* = *עב* belongs to the monosyllabic formation, and is chiefly used of abstracts, *עב* *purity*, *עב* *multitude*, *עב* *integrity*, *עב* *yoke*; and *עב* = *עב* to the first species of dissyllables, embracing adjectives and concrete nouns, *עב* *perfect*, *עב* *feast*; while *עב* and *עב* may arise indifferently from either, *עב* *rotteness* is an abstract noun for *עב*, but *עב* *tender* is an adjective for *עב*, Kamets being compressed to

Pattahh before the doubled letter, comp. § 185. 3; לֵב *heart* is for the dissyllable לֵבֶב, and פֶּתַח *fat* for פֶּתַח־חַ, but חֶן *favour* for the monosyllable חֶן.

ט and טי roots. Nouns from quiescent ט and טי roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, קָם *strife*, קָם *goodness*; the first pair to the first species of dissyllables, קָם *poor*, קָם *proud*, קָם *God* prop. *the mighty one*; and the second pair may belong to either, קָם = קָם *poverty*, קָם = קָם *empty* קָם = קָם *strength*, קָם = קָם *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ı* or *ă* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֶלֶב *very weak*, פֶּקֶח *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חֲנוּן *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ı*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, אָבִיר *husbandman*, דִּיֵּשׁ *fisherman*, דִּין *judge*, חָרֵשׁ (= חָרַשׁ) *workman*, טָבַח *cook*, סֵפֶח *seaman* (from סָפַח *salt*), סָבֵל *bearer of burdens*, צַיִד *hunter*, קַשִּׁיחַ *bowman*, גֵּנֵב *thief*, not a mere equivalent to גִּנֵּב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form is applied to deformities and defects, physical or moral, גִּבּוֹן *dumb*, הֶבֶל *hump-backed*, חֵלֶשׁ (= חָלַשׁ) *deaf*, עֵבֶר *blind*, נֶפֶס *lame*, קָרַח *bald*, עָקֵשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קָבֵשׁ and קִבְּשׁ *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שִׁחּוֹר *the Nile* prop. *very black*, צִיָּנוֹן *prison*, סִפְרוֹר *spark*, בִּרְיוֹר *battle*, נִצְרוֹן *spark*.

d. The following double the third radical in place of the second, מְרִיחָה *brood*, יָחֵן *green*, שָׁמֵן *quiet*, נָאֵם *comely* from נָאֵם, the last radical ap-

pearing as ר, § 170, אָמַל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ע and more rarely ט roots reduplicate the biliteral formed by their contraction, אָנַל and אָנַל *wheel* prop. *roller*, חָחָח *frightful*, גִּיר *girt*, קִרְקִר *crown of the head* prop. *dividing* (the hair); so fem. חָחָח *severe pain*, טָלַטַל *casting down*, אָנַל *skull*, and plur. טָלַטַיִם *baskets*, טָרַטֵּר *turning upside down* from טָרַח = טָרַח, לָלַל (sing. לִילֵי) *loops* and לִילֵי (sing. probably לִילֵי = לִילֵי) *winding stairs* from לָרַח = לָרַח; a root לִל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָצַל (const. צָצַל) *cymbal* prop. *tinkling*, צָרַצַר and צָרַצַר *stark naked, totally destitute*, קָלַקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, קִרְקִיִן *star* for קָרַקַב, בָּנָבִיט *bands worn on the forehead* for בָּנָבִיט, (with the ending ין added) *ignominy* for קָלַקִּיִן, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, כָּבֶר *something circular, a circuit* for כָּרַבֵּר. The second member of the reduplication suffers contraction or change in טָרַטֵּר *chain* for טָרַטֵּר and פָּרַפֵּר *floor* for פָּרַפֵּר.

2. Abstracts are formed with a doubled middle radical by giving *i* to the second syllable and *ĩ* to the first, חָפַץ *folding the hands*, תְּשׁוּבָה *retribution*, תְּשׁוּבָה *abomination*, and in the plural תְּשׁוּבָה *atonement*, פְּקוּדִים *commandments*, תְּשׁוּבָה *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חָפַץ *melting* from חָפַץ, חָפַץ *cessation* from the חָפַץ root, נִפְחָלִים *wrestlings*; נִפְחָלִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. ע roots reduplicate the biliteral to which they are contracted, חָחָח *inflammation*, חָחָח *delight*.

c. A few roots, which are either ט or ט guttural, or have a liquid for their third letter, double the last radical with *u* in the final syllable, נֶצֶר *thorn-hedge*, טָאָר (= טָאָר) *ruddy glow*, תְּקוּמָה *upright columns* designed for way-marks, תְּקוּמָה *horror*, נֶאֱשָׁה *adulteries*, נֶבֶלִים *ridges*, also with *o* or *i* in the last syllable, נָחַח *acquiescence*, נָחַח *pasture*, שִׁיָּר *shower*, חָבֵר *obscuration*, חָבֵר (K'thibh שִׁיָּר) *tapestry*, חָבֵר whence חָבֵר *dark*. The concurrence of consonants is relieved in חָבֵר (in some editions) *mail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻדָּה *complete opening*, יְפֻדָּה *very beautiful*, or more particularly repetition, תְּשׁוּבָה *twisted* prop. *turning again and again*, חָלָל *slippery*, חָלָל *crooked*, חָלָל *perverse*, חָלָל *mixed*

multitude prop. *gathered here and there*, הַבְּרָבוֹת *spots or stripes*, הַפְּרָפוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֲדָמִים *reddish*, יֶרֶקֶק *greenish*, שְׁחָחֹר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצְצָרָה *trumpet* for הַצְצָרָה, and probably מְצַלֵּל Lev. 16: 8 for מְצַלֵּל.

b. ה' roots drop their initial radical, מְצַלֵּל *gifts* from מְצַלֵּל, מְצַלֵּל *offspring, issue* from מְצַלֵּל.

CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲכֹז *utterly deceitful*, אֲכֹז *violent*, אֲיָן (= אֲיָן) *perennial*, אֲזָח (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשִׁמֹּךְ *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲזָרָה *declaration*.

a. This form corresponds with أَفْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֶדְבָּל (= אֶדְבָּל) *palace, temple* prop. *very capacious* from הָבַל in the sense of its cognate בָּל *to contain*. So, likewise, in a few verbals with feminine terminations, הַשְׁמָעָה Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הַנְּחָה *deliverance* from נָחַל, הַנְּחָה *grant of rest* (= הַנְּחָה) from נָחַח, הַנְּחָה *aspect* from נָחַח; הַנְּחָה *praises* from נָחַח may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, הַשְׁמָעָה *flame* from שָׂחַב, הַשְׁמָעָה *snail* from שָׂחַב, הַשְׁמָעָה *depressions* from שָׂחַב.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, ר, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטָל, מְסוּבָּה, תְּבַלְלָה; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מַקְטָל, מְקַטֵּל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מַאֲכָל *food*, מַעֲדָה *planting*, מַשׂוֹר *saw*, מַחֲזָק *a species of bird*, מַחֲזָק *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b.* מַחְדָּר *depth*, מַחְדָּר *chariot*, מַחְדָּר *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מַחְדָּר *pair of tongs*, מַחְדָּר *pair of tongs*, מַחְדָּר *pair of tongs*. A few words have *ā* in the ultimate, מַחְדָּר *harp*, מַחְדָּר *strangling*. The insertion of Daghesh-forte separative in the first radical is exceptional, מַחְדָּר Ex. 15: 17, מַחְדָּר Job 9: 18, מַחְדָּר Joel 1: 17.

b. *roots.* The first radical appears as י resting in Hhirik or Tsere, מִשְׁוֹר and מִשְׁוֹר *rectitude*, מִשְׁוֹר *new wine*, מִשְׁוֹר *south*, or as י resting in Hholem or Shurek, מִשְׁוֹר *appointed time*, מִשְׁוֹר *correction*, מִשְׁוֹר *sojourner*, מִשְׁוֹר *sorrow*. In a few instances it is rejected, מִשְׁוֹר *world*, or assimilated to the following radical, מִשְׁוֹר *bed*, מִשְׁוֹר *knowledge*.

צ and *ל* *roots.* The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּד *citadel*, מִצָּד *sound place*, מִצָּד *ocean*, מִצָּד *living thing*, or more commonly a pretonic Kamets or Tsere, מִצָּד *luminary*, מִצָּד and מִצָּד *strife*, מִצָּד *race*, מִצָּד *adversary*. The feminine form is almost always adopted after ר, מִצָּד *salvation*, מִצָּד *oblation*.

ע *roots.* The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* מִעָבָר *tribute* for מִעָבָר *bitterness* for מִעָבָר *defilement* for מִעָבָר *fear* for מִעָבָר *mast* for מִעָבָר; more frequently it receives a pretonic Kamets or Tsere, מִעָבָר *covering*, מִעָבָר *shield*, מִעָבָר *fortress*, מִעָבָר *anguish*. In מִעָבָר *running*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ר is almost always followed by the feminine ending, מִעָבָר *folly*, מִעָבָר *beginning*, מִעָבָר *prayer*.

ח *roots.* The ultimate has ח, מִחָדָה *disease*, מִחָדָה *pasture*, which is apocopated in a few words, מִחָדָה *lifting up*, מִחָדָה *higher part*, מִחָדָה and מִחָדָה *on account of*, and always disappears before the feminine ending ר, § 62. 2. *c.* מִחָדָה *ascent*, מִחָדָה *commandment*, מִחָדָה *hope*, מִחָדָה *weariness*. Before the feminine termination ר the final radical appears as quiescent י or י, מִחָדָה *interest*, מִחָדָה *whoredom*, מִחָדָה *encamping*, מִחָדָה *pasture*. Yodh is retained as a consonant after *ū*, מִחָדָה *diseases*.

§ 193. The letter **מ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **מ**, and a few substantives, **מִשְׁכֵּל** *didactic psalm* prop. *instructor*, **מִפֵּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפֶּתַח** *key* from **פָּתַח** *to open*, **מִלֵּיד** *goad* from **לָמַד** *to learn*, **מִשּׁוֹר** *saw* from **נָשַׁו** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְיָץ** *lair*, **מִדְּשָׁב** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאשֹׁת**, **מִרְאשֹׁת** *place at the head* from **רָאשׁ**, **מִרְגְּלֹת** *place at the feet* from **רָגַל**, **מִדְּבָרָה** *dunghill* from **דָּבַר**, **מִבְּרִיכָה** *brickkiln* from **בָּרַךְ**, **מִמְּגֵרָה** *storehouse* from **גָּמַר**, **מִמְּגֵרָה** *wagon rampart* from **מָגַר**, **מִמְּגֵרָה** *place of fountains* from **מָגַר**, **מִמְּגֵרָה** *field of cucumbers* from **קָשָׂא**, **מִמְּגֵרָה** *heap of straw* from **קָשָׂא**.

4. The action or the quality *which* is expressed by the root, **מִשְׁפָּח** *slaughter*, **מִסְפָּד** *mourning*, **מִרְיָה** *sickness*, **מִשְׁפָּה** *error*, **מִישָׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטַל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִאֲכָל** *food* from **אָכַל** *to eat*, **מִזְמֹר** *psalm* from **זָמַר** *to sing*, **מִלְּקָח** *booty* from **לָקַח** *to take*, **מִשְׁמֵנִים** *fat things* from **שָׁמַן** *to be fat*, **מִמְּגֵרָה** *that which is small*, **מִמְּרָחֵק** *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, **מִזְמֹר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִמְּגֵרָה** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִמְּגֵרָה** means both a *holy thing* and a *holy place*; **מִמְּגֵרָה** *sale* and *something sold* or *for sale*; **מִמְּגֵרָה** *royal authority and kingdom*; **מִמְּגֵרָה** *the*

act, place, and time of going forth and that which goes forth; מוֹשָׁב the place and time of sitting or dwelling as well as they who sit or dwell.

§ 194. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָח *Jephthah*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, אִפְסֵי *apostate* prop. *departer*, יִלְקָט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יֶצֶד *fresh oil* prop. *that (which) shines*.

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֶה *oak* prop. *that (which) endures*, תִּכְרֶה *cloak* prop. *that (which) wraps up*, תִּזְרֶה *furnace* prop. *that (which) burns*, תִּשְׁרֶה *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תִּבְיֶה *understanding*, תִּמְרֶה *bitterness*, תִּעְרֶה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תִּלְמִיד *learner*, תוֹשָׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תִּרְדָּמָה *deep sleep*, תִּשְׁוּתָה *salvation*, תִּשְׁמָרָה *beauty*, תִּרְיֻתָה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶאֱבָה *handle* of a dagger from נָאָב, נֶאֱצָה *excrement* from the crop of a bird from נָאָה, נֶאֱתָה *turn, course* of things from נָתַב.

CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant י appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, *אחרון* *last* from *אחר* *after*, *ראשון* *first* from *ראש* *head*, *תיכון* *middle* from *תוך* *midst*, *נהשטן* *brazen* from *נחשת* *brass*. A very few are formed directly from the root, *אביון* *poor*, *עליון* *most high*, *אלמן* *widowed*.

2. Abstract substantives, the most common form of which is *קטלון*, e. g. *עיון* *blindness*, *בטחון* *confidence*, *עצבון* *pain*, *ירקון* *paleness*, though various other forms likewise occur, e. g. *אבלון* and *אבדון* *destruction*, *פרדון* *dominion*, *נשדון* *success*, *קרבן* *offering*.

a. In a few words the termination *ן* has been thought to be intensive, *שבת* *sabbath*, *שבחון* *a great sabbath*, *וד* *proud*, *זידון* *exceedingly proud*, and once diminutive *איש* *man*, *אישון* *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word *ישורון* *Jeshurun* from *ישר* *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination *ן* has no further meaning than to make of the word a proper name, comp. *זבבון*. See Alexander on Isaiah 44: 2.

b. *ן* is occasionally affixed with the vowel *ē*, *גרן* *axe*, *צנל* *nail*.

c. A few words are formed by appending *ם*, e. g. *פדיון* and *פדיום* *ransom*, *סלם* *ladder* from *סלל* *to lift up*, *חכם* *sacred scribe* from *חרט* *stylus*, *היום* *south* from *היר* *to shine*; or *ל*, e. g. *גן* *garden* from *קדם* *vineyard*, *גבעל* *calyx* or *cup of a flower* from *גביע* *cup*, *קרסל* *ankle* from *קדם* *joint*, *חרגל* *locust* from *חרג* indicative of tremulous motion, *קדסל* *thick darkness* from *קדח* *cloud*, *ברזל* *iron* probably from *ברז* *to pierce*.

§ 196. The vowel *י* forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, *עברי* *Hebrew*, *יבוס* *Jebusite*, *פלישתי* *Philistine*, *אראמי* *Aramæan*, *מצרי* *Egyptian*, *ישראל* *Israelitish*, *אשראלי* *an Israelite*, *דני* *Danite*, *קוהתי* *Kohathite*, *גרשוני* *Gershonite*.

2. It is also added to other substantives, *צפוני* *northern*, *נכרי* *foreigner*, *פרדי* *villager*, *רגלי* *footman*, *עדי* *timely*, *פנימי* *inner* from the plural *פנים*; to a few adjectives, *אזוני* and *אזר* *violent*, *אזיל* and *אזילי* *foolish*, and even to prepositions, *תחת* *lowest* from *תחת*, *לפני* *front* from *לפני* + *י*, § 62. 2.

a. The feminine ending *ה* is dropped before this ending, *יהודי* *Jew* from *יהודה*, *בריטי* *Berite* from *ברית*, or the old ending *ה* takes its place, *מאכתי* *Maachathite* from *מכח*, or *נ* is inserted between the vowels,

שֶׁלָנִי *Shelanite* from שֶׁלָּה. Final י combines with the appended י into י, § 62. 2, לֵוִי *Levite* and לֵוִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. חוּרִי *white stuffs*, חֲלוּרִי *basket*, לֹחֲרִי *loop*, and perhaps חֲלוּרִי, in a collective sense *wind-ows*, חֲלוּרִי *uncovered*, חֲלוּרִי (for חֲלוּרִי) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, בְּזָזָר *treasurer*, חֶרְמֶשֶׁת *sickle*, בְּלִמּוֹר *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, חֶנְזָל *frost*, כֶּנֶזֶר *vine blossom*, or preserved by the insertion of Dagghesh-forte, חֶלְמֶשֶׁת *flint*, עֲבָבִישׁ *spider*, פִּלְגֶשֶׁת and פִּלְגֶשֶׁת *concubine*. Occasionally the third radical has Dagghesh-forte, עֲטָבָה *bat*, כֶּנֶפֶר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֶרְבֶּנֶן *purple*, צִפְרָדִּי *frog*, שַׁעֲטָנִי *cloth*, אֲחֻשָׁתָּךְ *mule*, אֲחֻשָׁתְּךָ *satrap*.

3. Compound words are few and of doubtful character, צֶלֶמֶת *shadow of death*, מְאוּמָה *anything prop. what and what*, בְּלִיָּה *nothing prop. no what*, בְּלִיָּה *worthlessness prop. no profit*, מְאֻפְלָה *darkness of Jehovah*, שִׁלְהֵב־בְּתִיָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־זֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הָ, or ת, e. g. קֵטֶל *masc.*, קֵטְלָה or קֵטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ך, which was either attached directly to the word, קָטְלָהּ which, by § 81. 2, becomes קָטְלָה, or added by means of the vowel *a*, קָטְלָהּ or קָטְלָה, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קָטְלָה. The termination ך or ך is still found in a very few words, בְּרִיכָה *emerald*, קָנָה *pelican*, שְׂכָנָה *company* 2 Kin. 9: 17, מָחָר *morrow*, מִנָּה *portion*, קֵצָה *end*, מִצְּחָה Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שֵׁנָה *sleep*. Two other words, חַיִּי Ps. 74: 19 and נְגִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ך final; it is likewise always retained before suffixes and paragogic letters, § 81. 6. *a*, רִשְׁמִיָּה, רִשְׁמִיָּהּ, חַיִּי.

c. The feminine ending ך receives the accent and is thus readily distinguished from the unaccented paragogic ך. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּרְרָה *burning* Hos. 7: 4, גַּלִּילָה *Galilee* 2 Kin. 15: 29, קְדָרָה *destruction* Ezek. 7: 25, רִחְמָה *vulture* Deut. 14: 17, שָׁלָה *low* Ezek. 21: 31.

d. The vowel letter ך, which is the usual sign of the feminine in Aramaeic takes the place of ך in חֲרָה *threshing* Jer. 50: 11, תִּרְרָה *terror* Isa. 19: 17, חֲרָה *wrath* Dan. 11: 44, לִבְרָה *lioness* Ezek. 19: 2, מַרְרָה *mark* Lam. 3: 12, בִּרְרָה *bitter* Ruth 1: 20, קְרָה *baldness* Ezek. 27: 31, שֵׁנָה *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be וִרְרָה *loathing* Num. 11: 20, where, however, as Ewald suggests, ך may be a radical since it is easy to assume a root וִרְרָה cognate to וִרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is ך; an intermediate form in *e* appears in וִרְרָה Isa. 59: 5 and שְׁנִיָּה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ך may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אם *mother*. אשה *she-ass*. פילגש *concubine*. שולל *queen*.

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

| | | | |
|----------------------|--------------------|-----------------------|-------------------|
| אוזן <i>ear</i> . | זרוע <i>arm</i> . | פה <i>palm</i> . | קרן <i>horn</i> . |
| אצבע <i>finger</i> . | יד <i>hand</i> . | כתף <i>shoulder</i> . | רגל <i>foot</i> . |
| ביתן <i>thumb</i> . | ירך <i>thigh</i> . | עין <i>eye</i> . | שן <i>tooth</i> . |
| ברך <i>knee</i> . | כנף <i>wing</i> . | צלע <i>side</i> . | שוק <i>leg</i> . |

The following nouns are also feminine:

| | | | |
|-----------------------|-------------------------|----------------------------|----------------------|
| אח <i>brazier</i> . | חרב <i>sword</i> . | עיר <i>city</i> . | מסע <i>morsel</i> . |
| אשף <i>footstep</i> . | כוס <i>cup</i> . | גד <i>Great Bear</i> . | אור <i>light</i> . |
| באר <i>well</i> . | נצח <i>brightness</i> . | לש <i>couch</i> . | רבוא <i>myriad</i> . |
| בטן <i>belly</i> . | נעל <i>shoe</i> . | מלאכה <i>workmanship</i> . | עולם <i>world</i> . |

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

| | | | |
|-------------------------------|---------------------------|------------------------------|----------------------------------|
| אבן † <i>stone</i> . | דרך † <i>way</i> . | *מבצר <i>fortress</i> . | זמן † <i>time (repetition)</i> . |
| *אור <i>light</i> . | *היכל <i>temple</i> . | *מזבח <i>altar</i> . | |
| אוי <i>sign</i> . | *המון <i>multitude</i> . | מחנה <i>camp</i> . | *אנא <i>host</i> . |
| אני <i>fleet</i> . | זמן <i>beard</i> . | *מטה <i>rod</i> . | צפון <i>north</i> . |
| איון <i>ark</i> . | חלון <i>window</i> . | *מקום <i>place</i> . | קשת <i>bow</i> . |
| אח <i>path</i> . | הצר <i>court</i> . | נחש <i>brass</i> . | רוח † <i>spirit</i> . |
| †ארץ <i>earth</i> . | יובל <i>jubilee</i> . | †נפש <i>soul</i> . | רחוב † <i>street</i> . |
| †אש <i>fire</i> . | †ימין <i>right hand</i> . | קדר <i>pot</i> . | *רחם <i>womb</i> . |
| *בגד <i>garment</i> . | הר <i>peg</i> . | †סלח <i>flour</i> . | *רחם <i>juniper</i> . |
| *בית <i>house</i> . | *גבור <i>glory</i> . | עב <i>cloud</i> . | שאל <i>Sheol</i> . |
| גדר <i>wall</i> . | קדר <i>pail</i> . | *גבול <i>cord</i> . | *שפט <i>sceptre</i> . |
| גיא <i>valley</i> . | †גדר <i>circuit</i> . | *עם <i>people</i> . | שבת <i>sabbath</i> . |
| גן <i>garden</i> . | *קרום <i>vineyard</i> . | †עצם <i>bone</i> . | שמש <i>sun</i> . |
| †גפן <i>vine</i> . | *לב <i>heart</i> . | ערב <i>evening</i> . | שער <i>gate</i> . |
| *גרן <i>threshing-floor</i> . | לחם <i>bread</i> . | †עת <i>time (duration)</i> . | תהום <i>ocean</i> . |
| †חלל <i>door</i> . | †לשון <i>tongue</i> . | *פנים <i>face</i> . | *תרון <i>south</i> . |
| | *מאכל <i>food</i> . | | *תער <i>razor</i> . |

Gesenius ascribes only one gender to a few of these words, but לַב is once fem. Prov. 12: 25; so כַּאֲלֵל fem. Hab. 1: 16, כַּבְּזָר fem. Hab. 1: 10, מְזִיגָה fem. Ezek. 43: 13, לָצֵם masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, הַר *bullock*, חֵיפָה *heifer*, צִיָּה *calf*, fem. עֵזְלָה *lamb*, fem. כֶּבֶשֶׂה, or being represented by a word of different radicals, חֲזִיר *ass*, fem. אֲזִוּוֹ. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גִּמְלָה *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זֶאֵב *wolf*, שׁוֹר *ox*, are masculine, *אֲרֵנָה *hare*, יוֹנָה *dove*, רֶחֶל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׁדִּיִּים *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), מִשְׁפָּחָה *governor*, בִּנְיָה *colleague*, קִהְלָה *preacher*, and of collectives (comp. *humanity for mankind*), דָּג *a fish*, דִּגְיָה *fish*, עָנָן *a cloud*, עֲנָנִים *clouds*, עֵץ *a tree*, עֵצָה *timber*, אֹרֵחַ *a traveller*, אֲרֵחָה *caravan*, צִלְעָה Zeph. 3: 19 *the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רְשָׁעָה *wickedness*, distinguished by Ewald as *rô ädikou* and *ädikia*, חֲרָפָה *shame*, מְצָלָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדָקָה *rightness*, אֲפֶלֶת *darkness*, equivalent to אֲפֶלֶת *brightness* (= נֶגֶה) *brightness*, יְשׁוּעָה (= יָשַׁע) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֲפֶלֶת *dark*, אֲפֶלֶתָה *the dark*, רֹעַ *skoténón*, יְשׁוּעָה *the being saved from* יְשׁוּעָה *justice from*

פָּלִי judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִיכָה *kingly office or sway*, נָבִיא *prophet*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנֻת *priesthood or priestly duty*, מַרְכָּב *merchant*, מֶרְכָּבָה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה *blind*, עִוְרוּת *blindness*, גִּבְחָה *having a bald forehead*, גִּבְחוּת *baldness in front*, חַטָּא *sinner*, חַטָּאת *sin*, בְּיָחַד *terror*, בְּיָחַד *anguish*, or to those which have a prefixed letter מ, מְסַחֵף *scoffing*, מְסַחֶפֶת *anguish*, or to those which have a prefixed letter מ, מְדַבְּחָה *overthrow*, מְדַבְּחָה *dominion*, מְדַבְּחָה *confusion*, or particularly חַיָּה *salvation*, חַיָּה *testimony*, חֶסֶד *hope*, חֶסֶד *weariness*.

(4) It is likewise added to forms in י, פְּלִיגָה *judgment*, פְּלִיגָה *work-ing*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֲרִית *remnant*, the termination הָ being often found in place of ית, חֲשִׁיבָה 2 Chron. 26: 21 K'tibh, K'thibh, *disease prop. freedom from duty*, חֲשִׁיבָה *free*; חֲשִׁיבָה *redness*, חֲשִׁיבָה *red*; חֲשִׁיבָה *bitterness*, חֲשִׁיבָה *bitter*; חֲשִׁיבָה *heaviness*, חֲשִׁיבָה *widowhood*. In a very few instances the termination הָ is superimposed upon י, viz.: אֶבְרָהָהּ. The termination ית or הָ in abstracts derived from לָהּ roots is of a different origin from that just explained and must not be confounded with it; ית or הָ is there the final radical softened to a vowel, § 170, as שְׁבִיחָה or שְׁבִיחָה *captivity from שָׁבַח to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֶלֶף *fleet*, אֶלֶף *ship*, שֵׁשֶׁת *hair*, שֵׁשֶׁת *a hair*, זֶבֶד *swarm*, זֶבֶד *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה *mother*, אִמָּה *metropolis*, יָדָה *thigh*, יָדָה *hinder part*, יָדָה *extremity*, כַּף *palm of the hand*, כַּף *palm-branch*, מִצְחָה *forehead*, מִצְחָה *grave*, פֶּה *mouth*, פֶּה *edge*.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת; the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פִּי־אֶזֶק Ezek. 31: 8, בִּצְמָח Ezek. 47: 11.

a. The masculine plural sometimes has **ין** instead of **ים**, e. g. מְלִיךְ oftener than מְלָכִים in the book of Job. מְלָכִין Prov. 31: 3, רָצִין 2 Kin. 11: 13, מִיָּין Mic. 3: 12, שְׂפָרִין Lam. 1: 4, חָצִין Ezek. 4: 9, רָטִין Dan. 12: 13. This ending, which is the common one in Aramaic, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in **י** without the final **ם**, but the instances alleged are capable of another and more satisfactory explanation. Thus, מְלָי 2 Kin. 11: 4, קְרָי 2 Sam. 8: 18, שְׁלֵי־י 2 Sam. 23: 8, and חֲצִי 1 Sam. 20: 38 K'thikh (K'ri חֲצִים), are singulars used collectively; קָי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִשְׁוִי Cant. 8: 2, are in the singular with the suffix of the first person; מֵי־י Ps. 45: 9 is not for מֵי־ים *stringed instruments*, but is the poetic form of the preposition מֵן *from*; מֵי־י Ps. 22: 17 is not for מֵי־ים *piercing*, but is the noun מֵי־י with the preposition כִּי *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in **י**. But חֲרִי Zech. 14: 5 and חֲרִי Judg. 5: 15, are plurals with the suffix of the first person. In חֲרִי 2 Chron. 33: 19, which is probably a proper name, and גִּי־י Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **י** is a radical as in שְׁרִי = שְׁרִיחַ. חֲרִי Isa. 19: 9 is a singular with the formative ending **י**, § 196. *b*; חֲרִי Jer. 22: 14 and חֲרִי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲרִי־י *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲרִי־י; the diphthongal *e* being resolved into *ay*, comp. § 57. 2 (5). חֲרִי Ezek. 13: 18 is commonly regarded as an absolute dual for חֲרִי־י, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׁרִי *Almighty* is best explained as a singular; the name אֲדֹנִי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת pl. דְּלָתוֹת. So, כִּסֵּי *pillow*, מִשְׁכָּה *trough*, חֲרִי *spear*, אִלְמָנָה *widowhood*, פְּדִיאוֹת *divorce*, חֲרִי *whoredom*, שֵׁפָה pl. שְׁפָה. To these must be added חֲרִי, provided it be derived from חֲרִי in the sense of *pit*; it may, however, signify *destruction*, from the root חָרַח, when the final **ח** will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in **ו** and **י**, occasionally added to the construct, § 222, and in **ח** or **ם**, added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *una*, gen. *ina*. The former is identical with the plural ending in verbs, in Heb. **ן**; the latter corresponds to the Hebrew

plural in יָ. In Arabic the fem. sing. ending is *at*, plur. *āt* = רִי, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of עָל verbs (סִיב = Arab. 3 conj. *kā-tala*) and the 3b fut. (*yakul* = יֵאָכֵל) answering to *ē* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take רִי in the plural, some feminines take יָ, and some of each gender take indifferently יָ or רִי.

a. The following masculine nouns form their plural by adding רִי: those which are distinguished by an asterisk are sometimes construed as feminine.

| | | | |
|--------------------|----------------------|-------------------|------------------|
| אָב father. | *גֶּרֶן threshing- | לַיְלָה night. | מִנְיָן leader. |
| אָבֶן bowl. | רֶמֶס floor. | מִזְבֵּחַ altar. | צִנְדָּה tube. |
| אָבִי familiar | רֶמֶס goad. | מָטָר rain. | צִדָּה bundle. |
| רוּחַ spirit. | זָנָב tail. | מִלְחָה tilhe. | קוֹל voice. |
| אִצְרָה treasure. | חֹדֶם street. | *מִצְדָּה summit. | קִיר wall. |
| *אוֹת sign. | חֶסֶד breast. | *מָקוֹם place. | קָרָב war. |
| *אֶרֶץ path. | חֲזוֹן vision. | מַטְבֵּל staff. | *רְחוֹב street. |
| אֶרְבֵּן palace. | חֲלֹם dream. | נֶאֱרָה bottle. | רְחוּם chain. |
| אֶשְׁכָּל cluster. | חֲשָׁבוֹן invention. | נֵר lamp. | שֻׁלְחָן table. |
| בּוֹר pit. | כַּף hand- | עוֹר skin. | שֵׁם name. |
| גַּג roof. | כֶּתֶף breadth. | עָפָר dust. | שׁוֹפָר trumpet. |
| לוֹט lot. | כִּסֵּא throne. | *עָרֶב evening. | שָׁרָה pillar. |
| | לִחָה tablet. | עֵשֶׂב herb. | *תְּהוֹם deep. |

b. The following feminine nouns form their plural by adding יָ: those marked thus (†) are sometimes masculine:

| | | | |
|----------------------|-------------------|----------------------|----------------------|
| אֶבֶן stone. | דֶּרֶךְ way. | כֶּסֶף spelt. | מִשְׁחָה flux. |
| אֵלֶךְ terebinth. | דָּן law. | לֵבָנִי brick. | מֶסֶל morsel. |
| אַלְמָנָה widowhood. | זְרוּחַ branch. | מִלָּה word. | צֹאן sheep. |
| אִשָּׁה woman. | זָנוּת whoredom. | נֶמֶל ant. | בָּרְלֵי barley. |
| בָּחֹלֶל coal. | חֶמֶד wheat. | סֹאֵר measure. | שִׁבְלָה ear of corn |
| † עֵנָב vine. | חֹשֶׁךְ darkness. | עֵז she-goat. | שִׁיָּה acacia. |
| הֶבְלָה fig-cake. | יוֹנָה dove. | עִיר city. | תְּאֵנָה fig. |
| הֶבְרֵי bee. | † יָדָה pitcher. | מִנְיָנָה concubine. | |

Also יֵצֵאִים eggs which is not found in the singular.

c. The following nouns form their plural by adding either ים or יו:

MASCOULINE NOUNS.

| | | | |
|--------------------|--------------------|---------------------|----------------------|
| אֵילָן porch. | לֵב heart. | דֵּלִיעָן delicacy. | פְּרֵץ breach. |
| אֵלִיר lion. | כָּאֹר light. | מַעְיָן fountain. | צְוָאר neck. |
| דּוֹר generation. | מִגְדָּל tower. | מִשְׁכָּב bed. | חֶבֶר grave. |
| זֶבַח sacrifice. | מִסָּד foundation. | מִשְׁכָּן dwelling. | קָנָה reed. |
| זִכְרוֹן memorial. | מִסָּר bond. | נָהָר river. | קֶרֶם axe. |
| יוֹם day. | מוֹשֵׁב seat. | סֵה basin. | שָׂדֶה field. |
| יָעַר forest. | מִזְרָק bowl. | שֵׁן iniquity. | שָׁבֹעַ week. |
| לַוֵּי laver. | מַכְאוֹב pain. | שֶׁכַּב heel. | תִּשְׁנִיעַ delight. |
| מִנּוֹר harp. | מַסָּר nail. | | |

FEMININE NOUNS.

| | | | |
|-----------------|-------------------------|---------------|-----------------|
| אֲרָאָה terror. | אֲשֵׁרֶשֶׁת grape-cake. | נֶעַל shoe. | פֶּרֶשֶׁת hoof. |
| אֶלְפָּה sheaf. | אֲשֵׁרִית Astarte. | עֲרָמָה heap. | שָׁנָה year. |
| אֶמְנָה people. | חֲנִית spear. | | |

NOUNS CONSTRUED IN EITHER GENDER.

| | | | |
|------------------|-------------------|--------------|--------------|
| אֲחֻלִּים aloes. | חַדָּוִת window. | מֵטָה rod. | קֶצֶם bone. |
| בְּגָד garment. | חֹדֶר court. | נֶפֶשׁ soul. | עֵת time. |
| גֶּב rim. | קֶבֶץ circle. | סִיר thorn. | פֶּעַם foot. |
| הֵיכָל temple. | מִבְצָר fortress. | עָב cloud. | צֹבָה host. |
| זְרוֹעַ arm. | מַחֲנֶה camp. | עֲבֹת cord. | צֶלֶע side. |

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבִירִים is used of round masses of money, *talents*, כְּבִירֹת of bread, round *loaves*; סִרְיֹת *thorns*, סִרְיֹת *hooks*; קַבְּלִים *heels*, קַבְּלֹת *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָמֹת *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being רִגְלִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7: 13, מִלִּים *words* Job 4: 4, נְמִלִּים *ants* Prov. 30: 25, and masculine nouns in יו are construed as feminines, e. g. מִשְׁכְּנֹת *dwellings* Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, עֲרֵם *birds of prey*, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*);

many abstracts, *יְשׁוּעַ* *salvation*, *עִוְרָה* *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, *מַיִם* *water*, *פְּנִים* *face* or *faces*, *שָׁמַיִם* *heaven*, *מַעֲדִים* *bowels*, *בָּרִים* *men*, *מִצְעֻד* *adjacent to the head*, and abstracts, which have a plural form, *חַיִּים* *life*, *אַהֲבָה* *love*, *רַחֲמִים* *mercy*, *תְּחֻבּוֹלוֹת* *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια* *right*, *τὰ ἀδίκαια* *wrong*. Some abstracts adopt indifferently the feminine or the plural form, *אֱמוּנָה* and *אֱמוּנִים* *fidelity*, *גְּאֻלָּה* and *גְּאֻלִּים* *redemption*, *חַיָּה* and *חַיִּים* *life*, *חֹשֶׁךְ* and *חֹשְׁכִים* *darkness*, *מִנְּצָה* and *מִנְּצִים* *setting of gems*.

b. The form *קטְוִלִים* is adopted by certain words which denote periods of human life, *נְטוּרִים* *childhood*, *עֲלֻמִּים* *youth*, *בְּחֻרִים* *adolescence*, *בְּרוּטִים* *virginity*, *קְלוּלוֹת* *period of espousals*, *זָקֵנִים* *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, *גְּבוּרָה* *might*, *גְּבוּרוֹת* *deeds of might*, *חֲכָמָה* *exalted wisdom*, *חֲכָלוֹת* *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are *אֱלֹהִים* *God*, the supreme object of worship, *אֲדֹנָי* *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being, *בּוֹרְאֵי* Eccles. 12: 1, *גְּבוּרִים* Eccles. 5: 7, *עֲשֶׂה* Isa. 54: 5, *קְדוֹשִׁים* Hos. 12: 1; also, *אֲדֹנִים* (rarely with a plural sense) *lord*, *בָּעָלִים* (when followed by a singular suffix) *master*, *בְּהֵמוֹת* *Behemoth, great beast*, and possibly *תְּרָפִים* *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding *ים* to the sing-

ular of both genders, ך as the sign of the feminine remaining unchanged, and ך, reverting to its original form ך, § 198. *b*, ד, ד *hand* du. יָדַיִם, דֶּלֶת, דֶּלֶת *door* du. יָדַיִם, דֶּלֶת, דֶּלֶת *lip* du. שִׁפְתַּיִם.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹתַיִם *ears*, אֶפְרוֹתַיִם *nostrils*, קַרְנוֹתַיִם *horns*, כַּנְפוֹתַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מֵאֻזְנִים *pair of scales*, מְלֻקָּחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמִיָּם *period of two days*, בִּידוּם *two weeks*, פְּנִינָה *fortnight*, שְׁנֵינָה *two years*, בִּינְנִיּוֹן *biennium*, שְׁנֵינָה *two measures*, כַּפְּרִיָּם *two talents*, דְּרָבִיָּם Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהַרִּיָּם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפֻלָּיִם *double*, מֵאֵתַיִם *two hundred*, אֲלָפִים *two thousand*, רְבוּעֵימָה *two myriads*, שִׁבְעֵתַיִם *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלְתָּיִם *double-slothfulness*, מְרִיבָה *double-rebellion*, צְהָרִים *double-light*, i. e. noon, רְשָׁעִימָה *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2: 13 *the three*

teeth, אֲרֵבַע כְּנָפִים Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפִים Isa. 6: 2 *six wings*, שִׁבְעָה עֵינַיִם Zech. 3: 9 *seven eyes*, וְכָל-יָדֵיהֶם וְכָל-רַגְלֵיהֶם all the hands and all knees Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, כַּרְנִים *horns*, קַרְנֵת *horns* of the altar, כְּנָפִים *wings*, קְנָפוֹת *extremities*, כְּתָפִים *shoulders*, כְּתָפוֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, צִנּוֹת *fountains*, רַגְלִים *feet*, רָגֵל *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָתוֹת *lips*, יָרֵכִים and יָרֵחוֹת *sides*, יָרֵכִים *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חוֹמַיִם *double walls*, לִיחוֹת *boards*, לִיחוֹתֵם *double boarding* of a ship, גִּבְרֵתָם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaic as שְׁנֵי Dan. 5: 9 from the singular שֶׁנָּה. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh plural, יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאבִּית *Moabite*, מוֹאבִּית *Moabite*, מוֹאבִּית *finding*, fem. מוֹאבִּית, מוֹאבִּית.

sinner, חַטָּאת *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ě*, § 63. 2. *a*, from *ē* or *ī* to *ě*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. נִשְׁבֵּר *broken* fem. נִשְׁבֵּרָה, נִשְׁבֵּרָה *reddish* fem. נִשְׁבֵּרָה, הֹלֶכֶת *going* fem. הֹלֶכֶת, הָלַכְתָּ *master*, הָלַכְתָּ *mistress*, חֲמֵשׁ *five* fem. חֲמֵשׁ, אִישׁ *man*, אִשָּׁה *woman*, § 216. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֹצָה, נְחֹשֶׁת and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שִׁמְעָה *hearing* fem. שִׁמְעָה, נִגְּעָה *touching* fem. נִגְּעָה.

a. In many cases the feminine is formed indifferently by ה or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ה almost always receive ה; active participles, except those of לָזַךְ and לָזַח verbs, oftener take ה than ה; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ו is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בַּת daughter, מַחֲוָה for מַחֲוָה gift, אֶמֶת for אֶמֶת truth, אחת for אחת one, 1 Kin. 1: 15 for מְשִׁיבָה ministering, מְשִׁיבָה Mal. 1: 14 for מְשִׁיבָה corrupt, מְשִׁיבָה for מְשִׁיבָה pan. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in מִשְׁכָּן Lev. 5: 21 *deposit*, and the proper name תַּנְחֻמֶּת Tanhumeth. From אח brother, חָם father-in-law are formed אחות sister, חָמָה mother-in-law, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; מְשִׁיבָה difficult Deut. 30: 11 is for מְשִׁיבָה from מְשִׁיבָה.

§ 208. The changes which result from appending the feminine termination ה, the plural terminations ים and ו, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מָתָּה *dead fem.* מָתָּה, pl. מָתָּה; יָרֵךְ *thigh du.* יָרֵכִים, *complete fem.* שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going fem.* הֹלֶכֶה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by שְׁלֵמִים, שְׁלֵמוֹת *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵדָה Jer. 3: 8. 11, שְׁכֵנָה Ex. 23: 26, נְטִיחָה Cant. 1: 6, שְׁוֹכְנָה Isa. 54: 1, and frequently with the pause accents, § 65, e. g. הֹלְכָה Isa. 21: 3, שְׁוֹכְנָה Lam. 1: 16, שְׁוֹכְנָה Isa. 49: 8, אֲבִנְיָה Ex. 28: 40, סְנִינִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), עֲטָנִים Isa. 2: 20, פְּרִיָּה Eccles. 2: 5, כְּזָבִיחַ Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מְרַבֵּחַ *overthrow*, מוֹצְאוֹת *counsels*, הוֹעֲבָה *abomination*, כְּשֵׁפָה *staff*, כְּשֵׁפָה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רֵכֶל *wild-goat, fem.* רֵכָה, רֵכֶן *ostrich, fem.* רֵכָה, יָרֵךְ *thigh, fem.* יָרֵכָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בָּתָּה, § 207. b; so כּוֹזֵן *fork* pl. כּוֹזְנוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white, fem.* לָבְנָה, pl. לָבְנִים, f. pl. לָבְנוֹת; מְצָר *fortress, pl.* מְצָרִים and מְצָרִים, only disappearing in a few exceptional cases, שֵׁנָה *hair, fem.* שֵׁנָה, שֵׁנָה *quail, pl.* שֵׁנִים, מְצָרִים and מְצָרִים *fords*, מְצָרִים *talent du.* מְצָרִים but in pause מְצָרִים *once* מְצָרִים *pasture, pl.* מְצָרִים, נְהָרִים *river du.* נְהָרִים, נְהָרִים (with Hholem). So in the לָא participles נְבִיאָה *prophesying pl.* נְבִיאִים, נְבִיאָה *polluted pl.* נְבִיאִים, נְבִיאָה *found pl.* נְבִיאִים; but with the pause accents Kamets returns, נְבִיאָה Ezek. 13: 2, נְבִיאָה Ezr. 8: 25. The foreign word מְצָרִים *suburbs* forms its plural irregularly מְצָרִים.

c. Hholem and Hhrik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), מְצָרִים *terror pl.* מְצָרִים, מְצָרִים *habitation pl.* מְצָרִים, מְצָרִים *lodging pl.* מְצָרִים, מְצָרִים *distress fem.* מְצָרָה, מְצָרִים *flight fem.* מְצָרָה, מְצָרִים *rest fem.* מְצָרָה, מְצָרִים *fortification fem.* מְצָרָה, מְצָרִים *chain pl.* מְצָרָה, מְצָרִים *deep fem.* מְצָרָה, מְצָרִים *Prov. 23: 27* and מְצָרָה *chain pl.* מְצָרָה, 1 Kin. 6: 21 Kri; מְצָרִים *escaped pl.* מְצָרִים or מְצָרִים *fem.* מְצָרָה or מְצָרָה.

d. Hholem is dropped from the plural of **צִוִּי** *bird* pl. **צִוִּיִּים**, as well as from the plural of nouns having the feminine characteristic **ת** in the singular; thus **גִּלְגָּל** *skull*, by the substitution of the plural ending **ת** for **ת**, § 201, becomes **גִּלְגָּלֹת**, **קוֹרֶסֶת** *course*, pl. **קוֹרֶסֶתֹת**, or with Hhateph-Kamets under a doubled letter, § 16. 3. **בִּיטָה** *coat* pl. **בִּיטָהֹת**, **עָר** *ear of corn*, pl. **עָרִים**; in two instances a pretonic Kamets is inserted, **בִּצְרָה** *drought* pl. **בִּצְרָהֹת**, **אַסְטָרְתִּי** *Astarte* pl. **אַסְטָרְתִּיֹת**.

e. Seghol in nouns with the feminine characteristic **ת** affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, **יוֹנָקָה** *sucker* (from **יוֹנָק**) pl. **יוֹנָקוֹת**, **אֵפִיסְתָּה** *epistle* (from **אֵפִיס**) pl. **אֵפִיסוֹת**, **כַּאֲלֵל** *knife* (from **כַּאֲלֵל**) pl. **כַּאֲלֵלוֹת**, **אֶרֶבְרֶסֶת** *reddish* (from **אֶרֶבְרֶס**) pl. **אֶרֶבְרֶסוֹת**, **מִנְיָקָה** *nurse* (from **מִנְיָק**) pl. **מִנְיָקוֹת**, **סֵלַע** *scale* pl. **סֵלַעִים**, **קִשְׁקִישׁוֹת** *Pattahh*, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, **טַבָּעַת** *ring* pl. **טַבָּעוֹת**, **נֹגֵעַת** (from **נֹגֵעַ**) *touching* pl. **נֹגֵעַתֹת**.

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus **חֹרֶת** for **חֹרֶתֹת**, § 57. 2 (5), *thorn*, has its plural **חֹרֶתִים** or **חֹרֶתִים**; **יֹם** (from **יֹם**) *day*, pl. **יָמִים** (from **יָמִים**); **סְרִיסָה** (from **סְרִיסָה**) *strife*, pl. **סְרִיסָהֹת**; **זֶרַע** (from **זֶרַע**) *seed*, pl. **זֵרַע** or **זֵרַעֹת**, § 188. 2. c, *pot*, pl. **זֵרַעֹת** or **זֵרַעֹת**; **שׁוּר** (from **שׁוּר**) *ox*, pl. **שׁוּרִים**; **דָּד** (from **דָּד**) *city*, pl. **דָּדִים**; **שָׁק** (from **שָׁק**) *street*, pl. **שָׁקִים**; **רֹאשׁ** (from **רֹאשׁ**) *head*, pl. **רֹאשִׁים** (from **רֹאשִׁים**). So **מִזָּה** *measure* becomes in the dual **מִזָּהֹת** for **מִזָּהֹת** and **מִזָּהֹת** *one hundred*, du. **מִזָּהֹת** for **מִזָּהֹת**; **עֹמֶל** (from **עֹמֶל**) *work*, probably had in the absolute plural **עֹמֶלֹת**, whence the construct is **עֹמֶלֹתֹת**.

2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĕ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted **ע"ו** roots, **תָּמִיד** *perfect* fem. **תָּמִידָה**, **יָם** *sea* pl. **יָמִים**, **מָגֵן** (from **מָגֵן**) *shield*, pl. **מָגֵנִים** and **מָגֵנֹת**; **חֹק** *statute* pl. **חֹקִים**, fem. **חֹקִיה**, pl. **חֹקִיֹת**, or in whose final letter two consonants have coalesced, **אָף** for **אָףֹת** du. **אָפִים** *nose*; **עֵז** for **עֵזֹת** *she-goat* pl. **עֵזִים**; **אִישׁ** for **אִישֹׁת** *man*, **אִשָּׁה** *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, **חֵלֶק** *weak* pl. **חֵלֶקִים** fem. **חֵלֶקִיה** pl. **חֵלֶקִיֹת**, or receiving Daghesh-forte conservative in order to preserve the

short vowel, **אָלם** *pool* pl. **אָלמים**; so **אַוּלן** *wheel*, **הָרֵם** *myrtle*, **פֵּלֶם** *few*, **הַחַל** *frightful*, **הַרְקֶלֶק** *greenish*, **בְּאִדִּי** *desire*. Before **ח** Pattahh may be retained in an intermediate syllable, **לֶחֶם** *fresh* pl. **לֶחֶמים**; before other gutturals it is lengthened to Kamets, § 60. 4, **פִּרְנָס** *prince* pl. **פִּרְנָסִים** fem. **פִּרְנָסָה**; so **אֶצְבָּעוֹת** *fingers*, **אַרְבָּעָה** *four*, **בִּזְמָנִים** *helmets*, **צִדִּים** *straits* and **הַדָּאִים** *baskets*, **לִלְבָּא** *loops*, which do not occur in the singular, but are commonly referred to **לִלְבָּי**, § 196. **בֶּ**, **דֶּ** being changed to **אֶ** as in § 210. 3. **דֶּ**; also **שֶׁד** *breast*, which omits Daghesch du. **שֶׁדִּים**. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, **בַּיָּה** *prey* fem. **בַּיָּהּ**, **פֶּחַח** fem. **פֶּחַחָה**, **תַּבַּח** *wine-press* pl. **תַּבַּחוֹת**, **גָּד** *garment* pl. **גָּדִים** and **מָדִים**, **קָם** *tribute*, **סָה** *basin*, **מֶסֶל** *morsel*, **צָד** *side*, **גָּלָל** *wheel*, **סִלְכָּוֹת** *baskets*, **קַנְסָנִים** *palm-branches*, **מֹרְגָה** *threshing-sledge* pl. **מֹרְגִים** or by the resolution of Daghesch-forte, § 59. **א**, **מִוְרִינִים**. It is rejected from **צִלְצִל** *cymbal* pl. **צִלְצִלִּים**, **סוֹר** pl. **סוֹרִים**, **זִנִּים** *berries*, probably from **גִּרְיָה** and **מָהִים** *men*, from the obsolete singular, **מָה**. The plural of **עַם** *people* is **עַמִּים** and in a very few instances with the doubled letter repeated, **עַמְּמָיִם**, **מֹנְטֵיִן** pl. **מֹנְטֵיִיִן** *mountain* pl. **מֹנְטֵיִיִן** and **תַּרְרִים** Deut. 8: 9, **צֶל** *shadow* pl. **צִלְלִים**, **חֹק** *statute* pl. **חֻקִּים**, and twice in the construct, **חֻקֵּי־הַקָּדָשׁ** Judg. 5: 15, Isa. 10: 1, which implies the absolute form **חֻקֵּי־הַקָּדָשׁ**.

ב. The final letter is doubled after Kamets in the following words besides those from **עַל** roots, **אֵיִלָּם** *porch* pl. **אֵיִלָּמִים**; so **אֶחָד** *hire*, **גָּמֶל** *camel*, **זֶמַן** *time*, **חֹשֶׁךְ** *darkness*, **מִרְחָק** *distance*, **קָטָן** *small*, **רִנָּה** *green*, **שָׁמֶט** *quiet*, **שָׁמֶט** *lily*, **שָׁמֶט** *coney*, to which should perhaps be added **שָׁמֶט** Deut. 8: 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been **שָׁמֶט**, § 65. The Niphal participle **נִכְבָּד** *honored* has in the plural both **נִכְבָּדִים** and **נִכְבָּדִים**. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before **ח**, which does not admit Daghesch-forte, in the plurals of **אָח** *brother* pl. **אָחִים**, **חֹךְ** *hook*, **מִבְטָח** *confidence*, § 60. 4. **א**.

ג. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from **עַל** roots, **גִּבְעָה** *peak* pl. **גִּבְעָנִים**, **חֹרֶבֶת** *sacred scribe*, **חֹרֶבֶת** *band*, **לָאָה** *nation*, **עֲרִים** *naked*, and several adjectives of the form **קָטָל** *red*, which are mostly written without the vowel-letter **ו**, § 14. 3, e. **ג.** **אֶדְמָה** *red* fem. **אֶדְמָה**, **אֶדְמָה** *terrible*, **אֶדְמָה** *long*, etc.; **אֶדְמָה** *dunghill* takes the form **אֶדְמָהוֹת** in the plural.

ד. There are only two examples of doubling when the vowel of the ultimate is Shurek, **חֲרִיבִים** Prov. 24: 31 *nettles* or *brambles* from **חֲרִיב**, Esth. 2: 9 from **חֲרִיב** *Kal* pass. part. of **חֲרַב**.

ה. **אִישׁ** (**אִישׁ־אִישׁ**) *man* is not contracted in the plural **אִנְשִׁים** *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, **נְשִׁים** *women*, which is used as the plural of **אִשָּׁה** *woman*; **אִנְשִׁים** *men* and **נְשִׁים** *women* are rare and poetic. **אֶרֶץ** *ploughshare* has either **אֶרְצִים** or **אֶרְצִים** in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which \bar{o} becomes \bar{o} or more rarely \bar{u} , \bar{e} becomes \bar{i} or more rarely \bar{e} ; \bar{e} may be restored to \bar{a} from which it has commonly arisen, § 185, or like \bar{e} it may become \bar{i} or \bar{e} , עֲצָם (עֲצָם) *strength* fem. חֵפְזָה , חֵפְזָה (חֵפְזָה) fem. חֵפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה (מֶלֶךְ) (מֶלֶךְ) *king*, מֶלֶכָה *queen*, טָבַח *slaughter* fem. טָבַחָה .

a. Nouns having either of the forms קָטָלָה , קָטָלָה , קָטָלָה , קָטָלָה , are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים , מֶלֶכָה *queen* pl. מְלָכוֹת , אָמַר (אָמַר) *saying* pl. אָמְרוּ , אָמְרָה *id.* pl. אָמְרוֹת , פָּעַל (פָּעַל) *work*, pl. פָּעֻלִים , חָטָא *sin* pl. חָטָאוֹת .

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תֵּשְׁבִיעִים *ninety* from תֵּשַׁבַּע *nine*. The words בִּשְׁמֵרִים *pistachio-nuts*, הֶבְרִיִּים *ebony*, צָאֲלִים Job 40: 21. 22, רַחֲמִים *mercies*, שִׁמְרִים and שִׁמְרוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from בִּשְׁמֵרִים , and the second by Gesenius from הֶבְרִיִּים . The plural of חֵכְמָה *wisdom* is not חֵכְמוֹת but חֵכְמוֹת . Quadrilateral Segholates also receive pretonic Kamets in the plural $\text{בְּנֵי־מֶרְכָּשִׁים}$ pl. $\text{בְּנֵי־מֶרְכָּשִׁים}$ *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, $\text{בְּנֵי־מֶרְכָּשִׁים}$ *concubine* pl. $\text{בְּנֵי־מֶרְכָּשִׁים}$ *nail* $\text{בְּנֵי־מֶרְכָּשִׁים}$.

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals *way* pl. אָרְחוֹת, so חֹרֶשׁ month, חֹרֶשׁ thicket, שֶׁפָּר sheaf, שֶׁפָּר fawn; but as Hhateph-Kamets or Kamets-Hhatuph in שָׁרֵן threshing-floor pl. with art. שְׂרָשִׁים, holiness pl. קְדוּשִׁים and with art. שְׁרָשִׁים root pl. שְׁרָשִׁים, § 19. 2. *a*, or as a long vowel in אֹהֶל tent pl. אֹהֶלִים, אֹרֶז stall pl. אֹרֶזִים, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in בִּזְיוֹן thumb pl. בְּרִיאוֹת, נְהוּרֹת brightness pl. נְהוּרֹת, § 186. *a*. Comp. פָּסֵל (פָּסֵל) graven image pl. פְּסִילִים. In the other nouns it is rejected, מֹרְנוֹ morning pl. מֹרְנוֹת; so שָׁרֵן threshing-floor, כִּפְרִי cypress, כִּפְרִי handful, יָמֵן spear, יָמֵן juniper, חֲלָל hollow of the hand.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת death pl. מוֹתִים, iniquity pl. עֲוֹנוֹת. Gesenius regards אֲוִיִּם Prov. 11: 7, Hos. 9: 4, as the plural of אָוֶן, while others derive it from אָוֶן, translating it riches in the former passage and sorrow in the latter, the primary idea out of which both senses spring being that of toil. Middle Yodh quiesces in the plural of אֵלֶּם ram pl. אֵלִים, זֵית olive pl. זֵיתִים, לַיְלָה night pl. לַיְלֹת, but not in חֵזֶק strength pl. חֲזָקִים, מְצֻלָּה fountain pl. מְצֻלֹת, אֶסְכּוֹל ass-colt pl. אֶסְכּוֹלִים, גִּבְרִית goat pl. גִּבְרִית. The plural of נָאִי valley is נָאִיִּם by transposition from the regular form נִיאָרִים which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת house has as its plural בָּתִּים battim § 19. 2. *a*, whether this be explained as for בְּנֵיִם from בָּנוּ to build or for בְּחֵיִם from בָּנוּ to lodge. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה provision fem. צִדָּה, עֵינָה eye du. עֵינִים.

d. Monosyllables in י from לִי roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine nine חֲלָה necklace fem. חֲלָה, and the plural אֲרִי lion pl. אֲרִיִּים and אֲרִיִּים, אֲרִי kid pl. אֲרִיִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, חֲלָה necklace pl. חֲלָאִים, simple pl. פְּתִיִּים and פְּתִיִּים, פְּתִיִּים gazelle pl. צִבְּרִים, צִבְּרִים and צִבְּרִים, in like manner פְּתִיִּים branches, לָבֵא lions are referred to צִבְּרִי and לָבֵי though these singulars do not occur; כֶּלִי (כֶּלִי) utensil does not receive Kamets in the plural כְּלִים. No absolute plurals occur of Segholates with final Vav, only the construct forms חֲגִלִּי, חֲגִלִּי.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) door du. דֶּלֶתִּים, קֶרֶן (קֶרֶן) horn du. קֶרֶנִּים and קֶרֶנִּים, (דֶּרֶךְ) way du. דֶּרֶכִּים, דֶּרֶךְ, מִצְחָה (מִצְחָה) cheek du. מִצְחָה, מִצְחָה knee du. מִצְחָה, so מִצְחָה, מִצְחָה, מִצְחָה.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural

endings, יָפֶה *beautiful* fem. יָפֶה f. pl. יָפוֹת *work* pl. מַעֲשֵׂה; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפֶה is for יָפֶה and מַעֲשֵׂה for מַעֲשֵׂה. In a very few instances the radical י remains, e. g. עֲטִיה Cant. 1: 7 from עֲטָה (עֲטִי) מִבְּחִים Isa. 25: 6 from מִבְּחָה (מִבְּחִי) and is even strengthened by Daghesch-forte, § 209. 2, בִּזְכִּיח Lam. 1: 16 from בִּזְכִּיח, בִּזְכִּיח and בִּזְכִּיח, § 196. b, fem. of בִּזְכִּיח Hos. 14: 1, elsewhere בִּזְכִּיח, בִּזְכִּיח *mouth*, edge pl. בִּזְכִּיח, or changed to א, § 56. 4, בִּזְכִּיח (בִּזְכִּי) *young lamb* בִּזְכִּיח (בִּזְכִּיח), so that it is not necessary to assume a singular בִּזְכִּי which no where occurs; בִּזְכִּיח Ps. 10: 8 has as its plural בִּזְכִּיח ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יָה, יָה, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרִי f. pl. עֲבָרִיח *ship* pl. צִי and צִים and צִים, § 196. b, fem. of צִיח Hos. 14: 1, elsewhere צִיח, צִיח *mouth*, edge pl. צִיח, or changed to א, § 56. 4, צִיח (צִיח) *young lamb* צִיח (צִיח), so that it is not necessary to assume a singular צִי which no where occurs; צִיח Ps. 10: 8 has as its plural צִיח ver. 10.

a. In עֲבָרִיח 2 Chron. 17: 11 *Arabians* from עֲבָרִי an א is interposed, elsewhere עֲבָרִים; עֲבָרִים *branches*, עֲבָרִים *corners* and עֲבָרִים *bowls*, which do not occur in the singular, are assumed to be from עֲבָרִיח and עֲבָרִיח.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, גִּיד *kid* fem. גִּידָה, לִיִּן *lion*, לִיִּנָה *lioness*, § 198. d, גִּזְלִי *gazelle* fem. גִּזְלִיח (גִּזְלִיח and גִּזְלִיח are used as proper names), שָׁתִּי *drinking* fem. שָׁתִּיח.

3. There are few examples of final ו or ו with added endings. The following are the forms which they assume: שָׁתִּי *drink* pl. שָׁתִּיח, מַלְכוּת *kingdom* pl. מַלְכוּתִיח, § 62. 2, עֲדוּת *testimony* pl. עֲדוּת, אָחוּת *sister* pl. אָחוּת and אָחוּת for אָחוּת, רַבָּה and רַבָּה *myriad* pl. רַבָּה, רַבָּה and רַבָּה; the dual רַבָּה inserts the sign of the feminine, or as others think of the plural § 205. b.

a. חֲצִיח or חֲצִיח Jer. 37: 16 *cells* is referred to the assumed singular חֲצִיח; חֲצִיח Isa. 3: 16 K'thibh and חֲצִיח 1 Sam. 25: 18 K'thibh are formed from חֲצִיח abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. *נמצא* found fem. *נמצאה*, *טרא* wild ass pl. *טראים*.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גדול *great* fem. גדולה pl. גדולים f. pl. כלל *word* pl. דברים, זכרון *memorial* pl. זכרונות, כנף *wing* du. כנפים, משיב *restoring* pl. משיבים fem. משיבה, צרה *distress* pl. מצרים, לוי *Levite* pl. לויים, except from nouns in ה in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יפה *beautiful* fem. יפהה pl. יפות, שדה *field* pl. שדות, נכה *hard* pl. קשים, מלה *pl.* מלים and מעוז *bowels*, נכה *smitten* pl. נכים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesht-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָשׁ for חָשׁ, § 189. 1, *workman* pl. חָשִׁים, so חָשׁ *horseman*, בָּרַח *fugitive*, סָרִיס (const. סָרִיסִים) *eunuch*, בָּרַח *terrible*, חָדִיר *diligent*, or shortened to Pattahh before ח, § 80. 1. a (4), *young man* pl. בָּרוּחִים. Kamets is also retained in certain עָ, עוֹ and לָ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. כָּנָן *shield* pl. כְּנָנִים and כְּנָנִית, מְצוֹר *fortress* pl. מְצוֹרִים, בְּרָחָה *branch* pl. בְּרָחִיּוֹת, זָוִיָּה *corner* pl. זָוִיּוֹת, רָשָׁה (from רָשָׁה) *height*, du. רָשָׁה. Other instances of its retention are rare and exceptional, תְּרַחֵם *treacherous* fem. תְּרַחֵם, שָׁבַע (const. שָׁבַע) *week* pl. שָׁבָעִים and שָׁבַע but du. שָׁבָעִים, מְלַחֵם *warrior* pl. מְלַחֵם.

b. When Kamets following a doubled letter is rejected, and Daghesht-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזִיוֹן *vision* pl. חֲזִיוֹנוֹת, חֲזִיוֹן *a tenth* pl. חֲזִיוֹנִים, but זְכוֹרֹן *memorial* pl. זְכוֹרֹנוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesht-forte, חָשׁ for חָשׁ, § 189. 1. b, חָשׁ *deaf* pl. חָשִׁים, or if it is commonly represented by י, § 14. 3, חָמֶה *hammer* pl. חָמֶיִם, or a radical י quiesces in it, חָמֶה or חָמֶה (from חָמֶה, § 191) *perennial* pl. חָמֶה or חָמֶה, חָמֶה *temple* pl. חָמֶה and חָמֶה, חָמֶה and חָמֶה *rectitude*, חָמֶה (from חָמֶה or חָמֶה) *proud*. Other cases are rare and exceptional, e. g. חָמֶה Neh 3: 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֹׁדִיתִּים *Ashdodites* pl. אֲשֹׁדִיתִּים Neh. 18: 23 K'ri (K'thibh אֲשֹׁדִיתִּים *Ammonites* pl. אֲמֹנִיתִּים id. (K'thibh אֲמֹנִיתִּים, 1 Kin. 11: 1 (אֲמֹנִיתִּים), צִדוֹנִי *Sidonian* f. pl. צִדוֹנִי where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *ב.* אֲשֶׁבֶל *cluster* pl. אֲשֶׁבֶלִים Cant. 7: 8, כְּרֶכֶב *chariot* fem. כְּרֶכֶבִּית pl. כְּרֶכֶבִּיּוֹת *distance* pl. מִרְחָקִים and מִרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶעַם *fury* pl. זֶעֶם *fork* pl. מִזְנֵה *dish* pl. צֶלֶחַ by the resolution of Daghesht-forte for צֶלֶחַ, § 192. *a.* צֶלֶחַ *dish* pl. צֶלֶחַ by the resolution of Daghesht-forte for צֶלֶחַ, § 59. *a.* אֲחֵר for אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרִי as if from אֲחֵר, אֲחֵר *coal* has pl. מַחֲלִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in ה, become plural with no further change than that of their termination מַמְלָכָה *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה *queen* from מַלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in ח, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֶפֶסֶת *epistle* (from אֶפֶס) pl. אֶפֶסֶת, אֶפֶסֶת *observance* (from אֶפֶס) pl. אֶפֶסֶת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending ח, takes the place of ה, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנָתַיִם, דֶּלֶת *door* by § 210. 4, du. דְּלָתַיִם *brass* du. בְּרָשָׁתַיִם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֶמְצָא (אֶמְצָא) *maid-servant* pl. אֶמְצָאוֹת *portion* pl. קֶזֶא and קֶזֶא, comp. § 210. 3. *d.*

קָצֵר (for קָצֵר from קָצֵר pl. קָצֵר; in like manner קָצֵר *colleagues* is referred to the assumed singular קָצֵר. קָצֵר (קָצֵר) *governor* has in the plural both קָצֵר (const. קָצֵר) and קָצֵר.

THE CONSTRUCT STATE.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (קָצֵר or קָצֵר *supported*). A noun which is not so related to a following one is said to be in the absolute state (קָצֵר *cut off*). Thus, קָצֵר *word* is in the absolute state; but in the expression קָצֵר הַמֶּלֶךְ *verbum regis, the word of the king*, קָצֵר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תַּ, שֶׁפָּתָה const. שֶׁפָּתָה; the ending תַּ remains unchanged, מִשְׁמָרָה const. מִשְׁמָרָה.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תַּ, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה preceded by Kamets adopt a Segholate form in the construct, מְלָכָה *kingdom* const. מְלִיכָה instead of מְלָכָה § 61. 1. *b*, מְשָׁלָה *dominion* const. מְשָׁלָה מְלָאכָה *work* const. מְלָאכָה *chariot* const. מְשָׁלָה *crown* const. מְשָׁלָה *flame* const. מְשָׁלָה *ten* const. מְשָׁלָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשָׁלָה *family* const. מְשָׁלָה *four* const. מְשָׁלָה; so מְשָׁלָה *fig-cake* const. מְשָׁלָה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְשָׁלָה. On the other hand, חֶמְרָה *bottle* has in the construct חֶמְרָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֶמְרָה; חֶמְרָה *portion* const. חֶמְרָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to ים, נַחֲשֵׁי *nations* const. נַחֲשֵׁי, קַרְנֵי *horns* const. קַרְנֵי; וְיָם of the feminine plural suffers no change קוֹלֵי *voices* const. קוֹלֵי.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּרִיתִי (the accent invariably thrown back by § 35. 1), commonly in the K'thib במִּוֵּד const. of בְּרִיתִי *high-places*, מְרִאֲשֵׁי 1 Sam. 28: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יָד מוֹטֵב *seat* const. מוֹטֵב *neck* const. מוֹטֵב *old* const. זָקֵן *heart* const. לֵב *mighty* const. גִּבּוֹר *man* const. גִּבּוֹר.

a. Kamets remains in the construct of אֹרְחֵי *porch*, כְּתָב *writing*, מִתְּנָה *gift*, עָב *cloud* (once const. עָב Ex. 19: 9), צֶדֶק *decree* and יָם *sea*, e. g. יָם הַיָּם *sea of salt*, except in the phrase יָם הַיָּם *sea of weed*, i. e. *Red Sea*; so too in מִן *portion*, and קֵץ *end*, which are contracted from לֵץ roots, § 213. *a*; חֵלֶב *milk* becomes חֵלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in חֵמֶשׁ *five* const. חֵמֶשׁ, מִירָה *mire* const. מִירָה, נְשָׁמָה *breathing* const. נְשָׁמָה, חֵלֶב *heel* const. חֵלֶב, in the עֵצ derivative מִן *shield* const. מִן and in אֶבֶל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֶבֶל *mourning* const. אֶבֶל, עֵצ *time* const. עֵצ, קֵד and קֵד, שֵׁם *name* const. שֵׁם, שֵׁם and שֵׁם, בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן, בֶּן or בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: בֵּית *nest* const. בֵּית, קֶדֶם *rod* const. קֶדֶם and מִקֵּל Deut. 32: 28 *perishing* const. of מִקֵּל, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed ט

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a*, *תִּיתֵי* *tithe* const. *תִּישֵׁר* *mourning* const. *תִּישֵׁר* *key* const. *תִּישֵׁר* and *תִּישֵׁר* *lair* const. *תִּישֵׁר* *clamour* const. *תִּישֵׁר* *matrix* const. *תִּישֵׁר* *corruption* const. *תִּישֵׁר* *altar* const. *תִּישֵׁר*.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from *על* roots, *חוק* *statute* const. *חוק* and *חוק*, rarely in other words *חוק* Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has *חוק*), *חוק* Job 17: 9, Prov. 22: 11, *חוק* Ex. 30: 23, *חוק* Ex. 21: 11; this becomes Pattahh before the guttural in *חוק* construct of *חוק* *high*. *חוק* *köl* construct of *חוק* *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b*; it must not be confounded with *חוק* Isa. 40: 12 *he comprehended* pret. of *חוק*.

d. The termination *חוק* becomes *חוק* in the construct, § 57. 2 (5), *חוק* *enough* const. *חוק* *life* const. *חוק*.

e. Three monosyllabic nouns form the construct by adding a vowel, *אב* *father* const. *אב* Gen. 17: 4, 5, elsewhere *אב* *brother* const. *אב*, *חב* *friend* const. *חב* 2 Sam. 15: 37, 1 Kin. 4: 5, or *חב* 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from *לח* roots, § 187. 2. *d*.

2. In a simple final syllable *ח* is changed to *ח*, *ח* *sheep* const. *ח*, *ח* *shepherd* const. *ח*, *ח* *field* const. *ח*; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in *לח* verbs, while the future has Seghol, § 170. *c*. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. *ח* *mouth* has *ח* in the construct.

c. Nouns ending in quiescent *ח* preserve their final vowel unchanged in the construct, *ח* *fearing* const. *ח*, *ח* *host* const. *ח*.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, *ח* *place* const. *ח*, *ח* *year* const. *ח*, *ח* *years* const. *ח*, *ח* *treasures* const. *ח*, *ח* *hands* const. *ח*, *ח* *heart* const. *ח*, *ח* *wrath* const. *ח*.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesht-forse, *ח* *workman* const. *ח*, *ח* *horseman* const. *ח*.

const. *שָׁלַח* *vail* const. *שָׁלַח* *dist. ess* const. *שָׁלַח*; (2) in words from *עו* and *ע* roots, *עָרִים* (from *עיר*) *cities* const. *עָרִי* (from *בוא*) *coming* const. *בָּאִי*; so likewise where Kamets quiesces in *א*, *רָאשִׁים* *heads* const. *רָאשֵׁי*; (3) under *נ* prefixed to *על* roots, *מָסָךְ* (from *סָכַךְ*) *covering* const. *מָסָךְ* (from *גָּן*) *shield* const. *מָגֵן* (from *עו*) *fortress* const. *מָעוֹז*; (4) in *לח* derivatives of the form *גָּלַח* (from *גָּלַח*) *exile* const. *גָּלַח* *meditation* const. *הִתְלַח*. (5) in the construct dual and plural of triliteral monosyllables or Segholates from *לח* and *לח* roots, *לְחָיִים* (from *לָחַי*) *cheeks* const. *לְחָיִם* (from *גָּדִי*) *kids* const. *גְּדִיִּים* (from *חָטָא*) *sins* const. *חַטָּאִי*; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 80. 3. *c*, *אָלָה* *curse*, *מְעָרָה* *cave*, *מְעָרָה* *conduit*, and the plurals, *הַדְּבָרִי*, *הַדְּבָרִי* Lev. 7: 38, *מִצְעָרִי*, *מִצְעָרִי* 2 Kin. 12: 8, *מִצְעָרִי* Ezek. 27: 9, *מִצְעָרִי* Job 34: 25, *מִצְעָרִי* Eccles. 9: 1, *הַדְּבָרִי*.

b. Tsere is retained in words in which it quiesces in the vowel-letters *א* or *י*, *רֵאשִׁית* *beginning* const. *רֵאשִׁית* *temple* const. *רֵדִיכֵל*, and in addition in the following, *אֲבוֹת* *crib*, *אֲבוֹת* *girdle*, *אֲבוֹת* *thread*, *נָכָר* *foreign land* const. *נָכָרִי*, *נָכָרִי* *loss* const. *אֲבָדָה*, so *אֲבָדָה* Isa. 58: 10 *darkness*, *בְּרִיחַ* *pool*, *בְּרִיחַ* *robbery*, *גְּנֹבָה* Ex. 22: 2 *theft*, *פְּגָעָה* *plague*, *פְּגָעָה* *overthrow*, *מִכָּרֶח* Gen. 49: 5 *sword*, *מִכָּרֶח* *molten-image*, *מִכָּרֶח* Job 16: 13 *gall*, *קִרְמָה* *heap*, *קִרְמָה* *excrement*, *קִרְמָה* *fig-tree*, *קִרְמָה* *deep sleep*, and the plurals *אֲבָלִי* *mourning* from *אָבָלִים* (אָבָל), so *חֲסִידִי* *desiring*, *חֲסִידִי* *sleeping*, *חֲסִידִי* and *חֲסִידִי* *rejoicing*, *חֲסִידִי* *forgetting*, *חֲסִידִי* *wolves* from *חֲסִידִי* (חֲסִידִי) *weary* becomes *חֲסִידִי* in the construct, and *חֲסִידִי* *escaped* *חֲסִידִי*. Tsere also remains in the const. *חֲסִידִי* *sweat*, *חֲסִידִי* from *חֲסִידִי* *dead*, *חֲסִידִי* from *חֲסִידִי* *witness*, which are from *עו* roots, and *חֲסִידִי* from *חֲסִידִי* *friend*, root *חֲסִידִי*.

c. Hholem is rejected from the syllable before the accent in *אֲרָמֶיִת* const. pl. *אֲרָמֶיִת* *palace*, *אֲרָמֶיִת* and *אֲרָמֶיִת* const. pl. *אֲרָמֶיִת* *cluster*, *אֲרָמֶיִת* Cant. 4: 5 and *אֲרָמֶיִת* Cant. 7: 4 *twins*, *אֲרָמֶיִת* from *אֲרָמֶיִת* *high-places*, see § 216. 2. *a*; it is changed to *א* in *אֲרָמֶיִת* from *אֲרָמֶיִת* *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, *חֲסִידִי* *midst* const. *חֲסִידִי* *cups* const. *חֲסִידִי* *house* const. *חֲסִידִי* *fountains* const. *חֲסִידִי* *valley* const. *חֲסִידִי*, pl. *חֲסִידִי*, § 210. 3. *c*, const. *חֲסִידִי* Ezek. 35: 8. Exceptions are rare, *חֲסִידִי* (according to Kimchi and Baer *עֵיִל*) Ezek. 28: 18 *iniquity* Prov. 19: 13 *contentions*, *חֲסִידִי* *neck* const. *חֲסִידִי* and *חֲסִידִי* *iniquity* const. *חֲסִידִי*.

e. A few nouns of the forms *חֲסִידִי*, *חֲסִידִי* have *חֲסִידִי* or *חֲסִידִי* in the construct instead of *חֲסִידִי*, § 81. 1. *b*, *חֲסִידִי* *wall* const. *חֲסִידִי* *robbery* const. *חֲסִידִי* *thigh* const. *חֲסִידִי* and *חֲסִידִי* *heavy* const. *חֲסִידִי* *shoulder* const. *חֲסִידִי*, *חֲסִידִי* *uncircumcised* const. *חֲסִידִי* and *חֲסִידִי* *smoke* const. *חֲסִידִי* and *חֲסִידִי* *side* const. *חֲסִידִי* and *חֲסִידִי* *long* is only found in the construct, the corresponding absolute was probably *חֲסִידִי*; *חֲסִידִי* *helmet* simply shifts its accent in the construct, *חֲסִידִי*. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form *חֲסִידִי*, *חֲסִידִי* *chamber* const. *חֲסִידִי*, *חֲסִידִי* *seed* const. once *חֲסִידִי* Num. 11: 7 else-

where *לָרֵעַ*, *לָנֶט* *plant* const. *וְנָטַע*, *לָטַר* *fetus* const. *וְטָלַר* *seven* const. *שָׁלֹשׁ*, *הַשָּׁשׁ* *nine* const. *וְהַשָּׁשׁ*; in like manner *הָבֵל* *vanity* const. *הָבֵל*.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, *צִלְצִל* *tinkling* const. *צִלְצִל* for *צִלְצִל*, *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*, *צְדָקָה* *righteousness* const. *צְדָקָה*, pl. *צְדָקוֹת* const. *צְדָקוֹת*, *בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חֲכָמִים* *wise* const. *חֲכָמִי*. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, *מְלָכִים* from *מֶלֶךְ* (*מֶלֶךְ*) *kings* const. *מְלָכִי*, *שְׁבָטִים* (*שְׁבֵט*) *tribes* const. *שְׁבָטִי*, *גִּרְנוֹת* (*גִּרְנָה*) *threshing-floors* const. *גִּרְנוֹת*, *הִרְפָּה* (*הִרְפָּה*) *reproaches* const. *הִרְפָּה*, *דְּלָתִים* (*דְּלָת* or *דְּלָת*) *folding doors* const. *דְּלָתִי*; yet not invariably *שְׁעָלִים* (*שְׁעַל*) *handfuls* const. *שְׁעָלִי*, *שְׁקָת* (*שְׁקָת*) const. *שְׁקָתִי*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghesh-lene, thus, *רָלִי*, *רָלִי*, *רָלִי*, *רָלִי*, *רָלִי* not *רָלִי* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁר* Deut. 3: 17, *חֲסִידִי* Lam. 3: 22 (in some editions) but *חֲסִידִי* Ps. 89: 2, *רָעוּת* Ps. 69: 10, *טָרִי* Ezek. 17: 9, *צָמִיר* Isa. 5: 10, *רָשָׁעִי* Cant. 8: 6 but *רָשָׁעִי* Ps. 76: 4; so with grave suff. *בְּכַסְיָהוּ* Gen. 42: 25, 35, *בְּכַסְיָהוּ* Lev. 23: 18 and in some editions *בְּכַסְיָהוּ* Neh. 4: 7. In a few instances Daghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *חֲלָלִי* Isa. 57: 6, *עָבָרִי* Lev. 25: 5, *עָבָרִי* Isa. 58: 3, *עָבָרִי* Gen. 49: 17, *עָבָרִי* Ps. 89: 52, *עָבָרִי* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *שְׁבָחוּ* Gen. 30: 38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus *שְׁפָתִי* from *שְׁפָתִים* *lips* but *בְּרָכִי* from *בְּרָכִים* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *בְּרָכִי* but *בְּרָכִי*. In the opinion of Ewald *מְקַדְּשִׁי* Ezek. 7: 24 is for *מְקַדְּשִׁי* from *מְקַדְּשִׁים*, and *מְקַדְּשִׁי* Ex. 26: 23, 36: 28 for *מְקַדְּשִׁי*; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* **חַרְבָּה** *chariot* const. **חַרְבָּה**. The changes in **לָחַב** *flame* const. **לָחַב** pl. **לָחָבוֹת** const. **לָחָבוֹת**, **גְּחָלִים** *coals* const. **גְּחָלִי** are due to the influence of the proximate vowels, § 63. 1; those in **חֲזִיוֹן** *vision* const. **חֲזִיוֹן**, **קָחַט** *coats* const. **קָחַט** are consequent upon the dropping of Daghesh-forte, § 61. 5; that in **אֶהְיֶה** (from **אֶהְיֶה**) *tents* const. **אֶהְיֶה** arises from the conversion of a simple into an intermediate syllable, § 18. 3.

NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, **הָ** *hand*, **הָיָי** *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, **הָ**, **כָּ**, **כֶּן** of the second person are connected with nouns in the singular by a vocal Sh'va, **נִי** of the first person plural and **הָ** of the second fem. singular by Tsere, and **הָיָי**, **הָיָי**, **הָיָי** of the third person by Kamets; **הָיָי** is invariably contracted to **וִי**, rarely written **וִה**, § 62. 1, and **הָיָי** to **וִה**, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, **יָמֵי הָיָי** *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she has existed*.

b. *First person:* **נִי** is in a few instances preceded by Kamets, **נִי־נִי** Ruth 3: 2, **נִי־נִי** Job 22: 20.

Second person. The final vowel of **הָ** is occasionally expressed by the vowel letter **ה**, **הָהָ** Ex. 13: 16, **הָהָהָ** Jer. 29: 25. In pause the Sh'va before **הָ** becomes Seghol, § 65, **הָהָהָ** Gen. 33: 5, **הָהָהָ** Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in **הָ**, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, **הָהָהָ** Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written **הָ**, **הָהָהָ** Ezek. 5: 12; **הָ**, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, **הָהָהָ** Jer. 11: 15, **הָהָהָ** Ps. 116: 19, **הָהָהָ** 2 Kin. 4: 7 K'thibh, where the K'ri has **הָהָהָ**. Sometimes the distinction of gender is neglected in the plural and **כָּ** is used in place of the feminine **כֶּן**, **כָּהָהָ** Gen. 31: 9, **כָּהָהָ** Jer. 9: 19; **הָ** is sometimes added to the feminine suffix as to the full pronoun, **הָהָהָ** Ezek. 23: 49.

Third person. The connecting vowel before **וִי** and **וִה** is occasionally *e*, **וִי־וִי** Gen. 1: 12, **וִי־וִי** Judg. 19: 24, **וִי־וִי** Nah. 1: 13, **וִי־וִי** Job 25: 3, so **וִי־וִי** from **וִי־וִי** and **וִי־וִי** from **וִי־וִי** and frequently with nouns in **וִי**.

מִרְאֵה and מִרְאָה from מִרְאָה, שְׂרִירָה from שְׂרִירָה, מְחַלְחֵל, מְחַלְחֵל; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מְחַלְחֵלִים 2 Chron. 34: 5 K'thibh, where the K'ri has מְחַלְחֵלִים; it is once found in the fem. plural קְרָבָנָה Gen. 41: 21. The form ח in the masc. sing. is commonly reckoned an archaism, אֶחָד Gen. 12: 8, שִׁירָה Ps. 42: 9, בָּצָר Jer. 2: 21, so several times in the K'thibh עִירָה, סוּרָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסִירָה Ex. 22: 26, נֹסֶכָה Lev. 23: 13, שְׁלֹשָׁה 2 Kin. 9: 25, רְבוּאָה Ezek. 48: 18, where the K'ri in each instance substitutes ו. In a few instances the consonant is rejected from the feminine, ח being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂרִירָה Lev. 13: 4, חֲטָאָה Num. 15: 28, or by a Massoretic note in the margin, אֶחָדָה Isa. 23: 17. 18 for אֶחָדָה; once א is substituted for ח, קָנָה Ezek. 36: 5. The longer forms of the plural suffixes ךָּ, ךָּ, are rarely affixed to nouns in the singular, לְבָרָךְ Gen. 21: 28, מְבָרָךְ Ezek. 13: 17, שְׂבָרָךְ Ezek. 16: 53, or with the connecting vowel Kamets, בָּרָכָם 2 Sam. 23: 6, or with ו, appended, בָּרָכְוָם 1 Kin. 7: 37, חִלְּכְוָם Ezek. 16: 53. The vowel ח is also sometimes added to the briefer form of the fem. plural, לְבָרְכָה Gen. 21: 29, בָּרְכָה Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or ךָּ being used for the feminine, בָּרָם Cant. 4: 2, 6: 6 for בָּרָה, יְרִירָם Job 1: 14 for יְרִירָה.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; so too חָם *father-in-law* חָמִיךָ, חָמִיךָ. י of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּא of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, אָחִיו, אָחִיו. In זֶה Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. a. This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine י, and with הוּא the third masculine י, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, מְחַלְחֵלִי 2 Kin. 6: 8 for מְחַלְחֵלִי, דָּחִי Ps. 132: 12 for דָּחִי, כְּבִירָה Deut. 28: 59 for כְּבִירָה, אֶחָדָה Ezek. 16: 52 for אֶחָדָה, אֶחָדָה and אֶחָדָה, אֶחָדָה Ps. 74: 4, חֲטָאָה, מְחַלְחֵלִי, מְחַלְחֵלִי. On the other hand, suffixes proper to plural nouns are occasionally

appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, *חַמְשָׁתָּי* Lev. 5: 24, *חַמְשָׁתָּיךָ* Ps. 9: 15, *שְׁנֵי אֶחָדֶיךָ* Ezek. 35: 11, *שְׁנֵי אֶחָדֶיךָ* Isa. 47: 13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *דְּרָכָה* Ex. 33: 13 for *דְּרָכֶיךָ* Ps. 134: 2 for *דְּרָכֶיךָ* Ex. 32: 19 *K'thibh* (*K'ri* *מִיָּדְךָ*), *עֲבָדֶיךָ* 1 Sam. 18: 22 *K'thibh* (*K'ri* *עֲבָדֶיךָ*) Gen. 10: 5 for *גִּידֵיכֶם* *גִּידֵיכֶם* Gen. 4: 4 for *חֲלִבֵיכֶם*.

c. Second person. The vowel *י* remains unchanged before the fem. sing. *יָ* in *אֶשְׁלִיךָ* Eccl. 10: 17 and with *יָ* appended: *נָחָה* Nah. 2: 14. Sometimes, as in the full pronoun, *י* is appended to the fem. sing. suffix and *יָ* to the plural, *חֲלִיבֵיכֶם* Ps. 103: 3, *חֲלִיבֵיכֶם* ver. 4, *חֲלִיבֵיכֶם* Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. *יָדָיו* occurs in *גְּבוּלָיו* Nah. 2: 4 for *גְּבוּלָיו* Hab. 3: 10, *עֵינָיו* Job 24: 23; *ēhu* = *aihu* by transposition of the vowels becomes *auhi* = *ōhi* *יָדָיו* which is found once in *הַגְּבוּלָיו* Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by *א*, *אֶתְיָדָהָ* Ezek. 41: 15. In a few instances *יָ* is appended to the plural of either gender, *אֶתְיָדָהָ* Ezek. 40: 16, *גִּידֵיכֶם* Ezek. 1: 11, and *י* to the abbreviated masc. *יָ*, *אֶתְיָדָהָ* Deut. 32: 37, *יָ* *יָ* ver. 38, *יָ* Job 27: 23, *יָ* Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

| Appended to | SINGULAR. | | | | | PLURAL. | | | | |
|----------------------|-----------|-----|-----|-----|-----|---------|-----|-----|-----|-----|
| | 1c. | 2m. | 2f. | 3m. | 3f. | 1c. | 2m. | 2f. | 3m. | 3f. |
| Sing. Nouns | יָ | יָ | יָ | יָ | יָ | יָ | יָ | יָ | יָ | יָ |
| Dual and Plur. Nouns | יָ | יָ | יָ | יָ | יָ | יָ | יָ | יָ | יָ | יָ |

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, *יָ*, *יָ*, *יָ*, *יָ* shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, *לֵבָב* *heart*, *לֵבְבְּךָ* *your heart*, *לֵבְבֵיכֶם* *their hearts*; *שֵׁפָה* *lip* du. *שֵׁפֶתֶיךָ* pl. *שֵׁפֶתֶיכֶם* *their lips*.

a. *דָּם* *blood* becomes *דָּמְךָ* and *דָּמְכֶם*, §§ 58. 2, 68. 2. *a.*

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with

compound instead of simple Sh'va before suffixes, which before הָ and כֶּם is changed into the corresponding short vowel, נֶזְרָה, נֶזְרִי. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, מַעֲלֵי and מַעֲלֵי from מַעַל Hos. 13: 14, with Daghesht-forte separative, קִבְּעֵי Ezek. 26: 9, מַעֲלֵי 1 Kin. 12, 10, סִבְּעֵי Isa. 9: 3, סִבְּעֵי Jer. 4: 7; גָּנָד garment has בְּגָדִי, בְּגָדִי instead of בְּגָדִי בְּגָדִי.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינִי from עֵין eye, כּוֹתֵל from כּוֹתֵל death; but עֵינִי Gen. 49: 11 from עֵינִי young ass, שִׁירָה Isa. 10: 17 from שִׁירָה thorn, עֵינִי Ezek. 18: 26, 33: 13 from עֵינִי iniquity. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes מִרְיָה from מִרְיָה, חֲלִי from חֲלִי; so Vav מַלְיָה from מַלְיָה.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, מַבְשִׁי from מַבְשִׁי, מַשְׁבֵּי from מַשְׁבֵּי, but מַבְשִׁי from מַבְשִׁי, מַשְׁבֵּי from מַשְׁבֵּי, מַבְשִׁי from מַבְשִׁי, מַשְׁבֵּי from מַשְׁבֵּי, מַבְשִׁי from מַבְשִׁי, מַשְׁבֵּי from מַשְׁבֵּי. By a like transposition עֵינִי Ezek. 36: 8 is for עֵינִי from עֵינִי.

d. The noun אֲשֵׁר blessedness, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרִי, אֲשֵׁרִי not אֲשֵׁרִי.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghesht-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, מַעֲלֵי and מַעֲלֵי from מַעַל (root מַעַל), מַבְשִׁי from מַבְשִׁי (root מַבְשִׁי), מַשְׁבֵּי from מַשְׁבֵּי (root מַשְׁבֵּי), מַבְשִׁי from מַבְשִׁי (pl. מַבְשִׁי).

a. מַעֲלֵי lattice, מַבְשִׁי garden, מַשְׁבֵּי refuge, which do not occur in the plural, take Daghesht-forte before suffixes; מַבְשִׁי has in the plural מַבְשִׁי but before suffixes מַבְשִׁי; מַשְׁבֵּי has in the plural מַשְׁבֵּי but before suffixes מַשְׁבֵּי; מַבְשִׁי has in the plural מַבְשִׁי but before suffixes מַבְשִׁי; מַשְׁבֵּי has in the plural מַשְׁבֵּי but before suffixes מַשְׁבֵּי. Patiahb becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from עַל roots, תַּח fear (מַח and מַח), מַח basin, מַח morsel, מַח side.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesht, comp. § 209. 2. a, מַחֲרִי Jer. 17: 3, מַחֲרִי Ps. 30: 8, מַחֲרִי Gen. 14: 6 from מַחֲרִי; מַחֲרִי Job 40: 22 and מַחֲרִי from מַחֲרִי; מַחֲרִי Ezek. 16: 4 and מַחֲרִי Cant. 7: 3. Once Daghesht-forte is resolved by the insertion of נ, מַחֲרִי Isa. 23: 11 for מַחֲרִי, § 54. 3.

7. Nouns ending in הָ drop this vowel before suffixes as before the plural terminations, § 211. 1, מַחֲרִי field מַחֲרִי, מַחֲרִי cattle מַחֲרִי.

a. The vowel e commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical ׀ is restored, giving to singular nouns the appearance of being plural, עֲלִירָה Isa. 22: 11, מִשְׁפָּחָה Hos. 2: 18, כֹּזְבֵיחִים Isa. 42: 5, צֶמֶד *sheep* becomes צִמְדֵּי or צִמְדֵּי.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. MASCULINE NOUNS.

DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before ה, כּ, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as צִמְדֵּי.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as יוֹצֵר or a short vowel in a mixed syllable as מְזַבֵּחַ. The few words in which Kamets in the ultimate is unchangeable as בָּרַח, מָנָח, קָצָר § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes — or — before ה, כּ, and נ, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220. 3. *a*.

DECLENSION 4. With final ה (accented).

These nouns are from ל"ה roots; ה becomes ה in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from ש"ש roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from ל"ה, and a large proportion of 5 are from ש"ש roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קַטְלָה, קַטְלָה, קַטְלָה, קַטְלָה, קַטְלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הָ have חָ in the const. sing., § 216. 1, and וֹח in the plur. § 201; before suffixes they take the form of the const. except that they have חָ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הָ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending חָ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִים and סִינָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination ךָּ or ךִּ is sometimes added to nouns in the construct singular, § 61. 6, בָּנִי Gen. 49:11 for בֶּן, מִלְאָחִי Isa. 1:21 for מִלְאָח, רִבִּי Lam. 1:1 for רֵב, מִשְׁפָּחִי Ps. 113:6 for מִשְׁפָּח, חֵיִי Gen. 1:24 for חַיִּי. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתְשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הָ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה northward, נֹכְבָּה southward, שָׁמַיְמָה heavenward, הַבְּיָתָה to the house, οἰκὸς to the mountain, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, מִן הַבְּיָתָה from the house, מִן הַבְּרָכָה from the blessing, 1 Kin. 19:15 from the construct state מִן הַבְּרָכָה.

a. He directive is appended to the adverb שָׁם there, שָׁמָּה thither, and to the adjective הָלֵל profane in the peculiar phrase אֲדִילֵהוּ ad profanum i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים הָרִימָה 1 Sam. 1: 3 from days to days i. e. *yearly*, שְׁלִשְׁתָּה Ezek. 21: 19 for the third time, עַתָּה now prop. at (this) time. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַל upwards, לְמַטָּה downwards, 2 Chron. 31: 14 to the east, לְשֹׁאֵלַיִם Ps. 9: 18 to Sheol, comp. ἀπὸ μακρόθεν.

b. The ending הָ rarely receives the accent מִן הַבְּרָכָה Deut. 4: 41; in אֲדִילֵהוּ it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent Methegh, § 35. 1. In הָרָה Gen. 14: 10 and עֲלִיָּה *a* is changed to *e* before this ending, § 63. 1, in הָרָה Ezek. 25: 13, נָבִיא 1 Sam. 31: 2 the vowel of the ending is itself changed to *e*.

2. Paragogic הָ is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

| | MASCULINE. | | FEMININE. | |
|-------|---------------|----------------|---------------|----------------|
| | <i>Absol.</i> | <i>Constr.</i> | <i>Absol.</i> | <i>Constr.</i> |
| One | אֶחָד | אֶחָד | אֶחָד | אֶחָד |
| Two | שְׁנַיִם | שְׁנֵי | שְׁתַּיִם | שְׁתֵּי |
| Three | שְׁלֹשָׁה | שְׁלֹשָׁה | שְׁלוֹשׁ | שְׁלוֹשׁ |
| Four | אַרְבָּעָה | אַרְבַּעַת | אַרְבַּע | אַרְבַּע |
| Five | חֲמִשָּׁה | חֲמִשָּׁה | חֲמִשׁ | חֲמִשׁ |
| Six | שֵׁשׁ | שֵׁשׁ | שֵׁשׁ | שֵׁשׁ |
| Seven | שִׁבְעָה | שִׁבְעַת | שִׁבַּע | שִׁבַּע |
| Eight | שְׁמֹנֶה | שְׁמוֹנֶה | שְׁמוֹנֶה | שְׁמוֹנֶה |
| Nine | תְּשֻׁעָה | תְּשֻׁעַת | תְּשֻׁעַ | תְּשֻׁעַ |
| Ten | עֲשָׂרָה | עֲשֶׁרֶת | עֲשָׂר | עֲשָׂר |

a. אֶחָד is for אֶחָד, § 63. 1. a; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָד for אֶחָד, § 54. 2, but in pause אֶחָד; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once אֶחָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Daghesth in ת see § 22. b; this is once omitted after Daghesth-forte, כְּשֵׁיִר Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַת *fourfold*, שִׁבְעַת *sevenfold*.

שְׁמֹנֶה occurs once with a paragodic syllable, Job 42: 13, and once with a suffix in the form שְׁמֹנֶתֶם 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

| | MASCULINE. | FEMININE. |
|-----------|----------------------------------|--------------------------------------|
| Eleven | אַחַד עָשָׂר עֶשְׂרִי עָשָׂר | אֶחָד עֶשְׂרִי עֶשְׂרִי עֶשְׂרִי |
| Twelve | שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר | שְׁנַיִם עֶשְׂרִי שְׁנֵי עֶשְׂרִי |
| Thirteen | שְׁלֹשָׁה עָשָׂר | שְׁלֹשָׁה עֶשְׂרִי |
| Fourteen | אַרְבָּעָה עָשָׂר | אַרְבָּע עֶשְׂרִי |
| Fifteen | חֲמִשָּׁה עָשָׂר | חֲמֵשׁ עֶשְׂרִי |
| Sixteen | שֵׁשָׁה עָשָׂר | שֵׁשׁ עֶשְׂרִי |
| Seventeen | שִׁבְעָה עָשָׂר | שִׁבְעַת עֶשְׂרִי |
| Eighteen | שְׁמוֹנָה עָשָׂר | שְׁמוֹנֶה עֶשְׂרִי |
| Nineteen | תְּשַׁע עָשָׂר | תְּשַׁעַת עֶשְׂרִי |

a. There have been many vain conjectures as to the origin of עֶשְׂרִי, the alternate of אַחַד in the number *eleven*. R. Jona thought it to be an abbreviation for עָשָׂר שְׁנֵי עַד *next to twelve*. Comp. Lat. *undeviginti, nineteen*. Kimchi derived it from עֲשֶׂה *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

| | | | |
|--------|------------|-------|-------------|
| Twenty | עֶשְׂרִים | Forty | אַרְבָּעִים |
| Thirty | שְׁלֹשִׁים | Fifty | חֲמִשִּׁים |

| | | | |
|---------|-----------|--------|------------|
| Sixty | שְׁטִים | Eighty | שְׁמֹנִים |
| Seventy | שִׁבְעִים | Ninety | תִּשְׁעִים |

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרִים Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁטִים וְשִׁבְעִים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שְׁטִים וְשִׁבְעִים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רִבּוֹ or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹת *two hundred*, אֲלָפִים *two thousand*, רִבּוּאִים or שְׁתֵּי רִבּוֹת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units מֵלֶשׁ מֵאוֹת *three hundred*, מֵלֶשֶׁת אֲלָפִים *three thousand*, שִׁשִּׁתּוֹת רִבּוּאִים *sixty thousand*, אֶלְפִים אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; רִאשׁוֹן *first* is derived from ראש *head*.

| | | | |
|--------|------------------------|---------|-----------|
| First | רִאשׁוֹן | Sixth | שֵׁשִׁי |
| Second | שֵׁנִי | Seventh | שִׁבְעִי |
| Third | שְׁלִישִׁי | Eighth | שְׁמִינִי |
| Fourth | רְבִיעִי | Ninth | תִּשְׁעִי |
| Fifth | חֲמִישִׁי or חֲמִישִׁי | Tenth | עֲשָׂרִי |

The feminine commonly ends in יָה, occasionally in יָהּ.

a. There are two examples of the orthography רִאשׁוֹן Josh. 21: 10, Job 15: 7, and one of רִישׁוֹן Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, *שְׁלִישִׁית* *one third*, *רְבִיעִית* *one fourth*, etc., and by the following additional terms, *חֲצִי* *one half*, *רִבֵּעַ* and *רִבֵּעַ* *one quarter*, *חֲמִשָּׁה* *one fifth*, *עֲשָׂרִית* *one tenth*.

PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word *הָל* Deut. 32: 6, though editions vary; three are combined in *הָשָׁל* Eccles. 8: 17.

THE ARTICLE.

§ 230. 1. The Definite Article (*הַ* הַיְיָדֵעַה) consists of *ה* with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, *מֶלֶךְ* *a king*, *הַמֶּלֶךְ* *the king*.

a. As the Arabic article *ال* is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was *הָל* and that the Daghesh-forte has arisen from the assimilation of *ל* and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article *הַ* is related to the personal pronoun *הוּא*, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אֶלְכִיזַר Gen. 10: 26, אֶלְכִיזַר *ail*, the equivalent of גִּזְרִישׁ, and possibly in אֶלְכִיזַר Prov. 30: 81.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אחד *one* is so employed in a few instances, as נָבִיא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghash-forte may be omitted except from the aspirates, § 25, וְהָאֵל, וְהַבְּרָכָה but וְהַמְדִּבֵּר, וְהָאֵל.

a. Daghash-forte though usually omitted in this case is occasionally retained e. g. הַמִּשְׁכָּן 2 Kin. 9: 11, הַשֶּׁנִּי Jer. 6: 2, הַצִּפְרִיָּה Ex. 8: 1 but הַצִּפְרִיָּה ver. 2, הַיְצִיָּה Judg. 8: 15, הַיְצִיָּה 1 Sam. 24: 3, and it is always written in הַיְדוּדִים *the Jew* and הַיְדוּדִים *the Jews*.

3. Before gutturals, which cannot receive Daghash-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ח and ה, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הָאֵל, הָאֵל, הָאֵל Gen. 15: 11, הָאֵל but הָאֵל Jer. 12: 9.

a. The article very rarely has Kamets before ח, הָחִי Gen. 6: 19, הָחִי Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הָאֵל Num. 11: 4.

4. Before ח with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָחִי, הָחִי, הָחִי, הָחִי.

a. This change very rarely occurs before א, הָאֵל Mic. 2: 7. When ח is followed by Kamets-Hhateph, Pattahh remains הָחִי.

b. The article does not usually affect the vowels of the word before which it stands; in הָרִי *mountain* and עַם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָרִי, הָרִי, הָרִי *earth* but הָאֵץ. The plurals of אֶתֶל *tent* and קֹדֶשׁ *holiness* without the article are אֶתֶלִּים Gen. 25: 27, קֹדֶשִׁים Ex. 29: 37, but with the article אֶתֶלִּים (for אֶתֶלִּים) Judg. 8: 11, קֹדֶשִׁים Ex. 26: 33, § 210. 8. b. קָאֵר *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed קָאֵר Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פֶּר Num. 7: 15, but הָפֶר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בְּהַשְׁמִים for בְּהַשְׁמִים, see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter ה (הִיא הַשְׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הִלְאֵהוּדָא shall we go? *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הִבְזִיחָהּ Gen. 34: 31, הִלְמַעֲנָהּ Job 18: 4, הִצִּירִי Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הִדְדַּעְתָּם Gen. 29: 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הִלְכֵן Gen. 17: 17, הִצַּעְקָהּ Job 18: 21, Methegh, § 45. 2, הִקְשֵׁל Judg. 9: 2, הִקְשֵׁחַ Job 38: 35, or compound Sh'va, § 16. 3. b, הִבְרָחוּ Gen. 27: 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הִיִּיבֵב Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, הִאֵלֶךְ Ex. 2: 7, הִאֲשֵׁר 2 Kin. 6: 22, הִדְוִימִיר Jer. 2: 11, הִעֵץ Hag. 1: 4, הִיפֵץ Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הִאֲשֵׁר Num. 16: 22, Neh. 6: 11, הִאֲחֵם Judg. 6: 31, הִאֲשֵׁחִירי 12: 5, הִדְוִיחִי Jer. 8: 19 (in some editions) pointed as if before אֲדִינִי so too most probably הִאֲזַרֵם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הִאֲמַר Ezek. 28: 9, הִהֲרִיחָהּ Joel 1: 2, הִהֲלֵבֵם Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הִרְשֵׁהּ Num. 13: 18, הִרְאִיתִי 1 Kin. 20: 13.

INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרִקְעַי for בְּרִקְעַי, לְמִשְׁלַל for לְמִשְׁלַל, כְּדָבָר for כְּדָבָר, in which Yodh quiesces בְּיֹדְהָ, בְּיֹדְהָ.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּחֵרִי, לְאֵלֵל, כְּאֵרִי.

a. Occasionally ל takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, לְאֵסֵר Ps. 105: 22, לְחַשֵּׁב Deut. 19: 5. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a, אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֲלֹהִים *God*, and also in the inf. const. אֲמַר *to say* after ל, לְאֲדֹנָי, לְאֲלֹהִים, לְאֲדֹנָי, לְאֲלֹהִים for אֲלֹהִים the Seghol lengthened to Tsere in the simple syllable, לְאֲלֹהִים but לְאֲלֹהִים but לְאֲמַר, כְּאֲמַר. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֲלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, לְיְהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, כְּאֲדָרִי Isa. 10: 13 for כְּאֲדָרִי Eccles. 2: 13 for כְּיִחְיִיוֹן § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, כְּזֹאת, בְּאֵלֶּה.

a. This regularly occurs with the Kal construct infinitive of פִּי, כִּי, לָרִיב, לָדַב, לָרָחַק, לָלֶחֶם, לְנֶשֶׁחַ, לְכֹל, כִּי, כִּי, כִּי, and כִּי verbs when preceded by ל, e. g. לְנֶשֶׁחַ, לְכֹל, לְנֶשֶׁחַ, also with different forms of the demonstrative הֵן and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun כִּי *what* they are commonly pointed כִּי, כִּי, כִּי or followed by a guttural, כִּי, כִּי, כִּי occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its ה is rejected and the vowel given to the preposition, כְּדָבָר for כְּדָבָר, לְאֲרֵץ for לְאֲרֵץ, בְּהָרִים for בְּהָרִים.

a. ה remains eight times in בְּהָרִים e. g. Gen. 39: 11; also in such individual instances as בְּהָרִים Ps. 36: 6, בְּהָרִים Neh. 9: 19, בְּהָרִים Eccles. 8: 1, בְּהָרִים Ezek. 40: 25, לְהָרִים 1 Sam. 13: 21, לְהָרִים Neh. 12: 38, לְהָרִים

2 Chron. 10: 7, לְחַגְלָהּ 25: 10, לְחַמְצֵיחָהּ 29: 27, לְחַרְיִים Ezek. 47: 22, לְחַיָּו Dan. 8: 16. The initial ח of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּר Am. 8: 4 for לְחַשְׁבֵּר, Prov. 24: 17 for מְחַשְׁבֵּר.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesth-forte, מִן לֶךְ for מִלֶּךְ. Before ח Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן חוּץ for מִחוּץ, but מִחֲטָא 1 Sam. 12: 23; מִרְחֵץ, מִרְחֵץ, מִרְחֵץ, but מִרְחֵץ, מִרְחֵץ.

a. If the first letter of the word have Sh'va, Daghesth-forte may be omitted. This is occasionally the case even when it is an aspirate מִבְּרָחָם Judg. 8: 2, מִבְּרָחָם Ezek. 32: 30. Daghesth-forte is twice retained in an initial vowelless Yodh, מִיִּשְׂרָאֵל 2 Chron. 20: 11, מִיִּשְׂרָאֵל Dan. 12: 2, but commonly it is dropped and the Jodh quiesces מִיִּגְוֹלָם, מִיִּרְיָ, מִיִּרְיָ, מִיִּרְיָ. מִן is sometimes poetically lengthened to מִיִּי, and once has the form of a construct plural, מִיִּי Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

SINGULAR.

| | | | | |
|-------------|--------------|------------|------------|---------------------------------|
| 1 <i>o.</i> | בִּי | לִי | מִמֶּנִּי | מִמֶּנִּי, מִמֶּנִּי, מִמֶּנִּי |
| 2 <i>m.</i> | בְּךָ, בָּךְ | לְךָ, לָךְ | מִמֶּךָ | מִמֶּךָ, מִמֶּךָ |
| 2 <i>f.</i> | בְּךָ | לְךָ | — | מִמֶּךָ |
| 3 <i>m.</i> | בוֹ | לוֹ | מִמּוֹהוּ | מִמּוֹהוּ, מִמּוֹהוּ, מִמּוֹהוּ |
| 3 <i>f.</i> | בָּהּ | לָהּ | מִמּוֹתָהּ | מִמּוֹתָהּ |

PLURAL.

| | | | | |
|-------------|----------------|---------------------|------------|------------------------|
| 1 <i>o.</i> | בָּנוּ | לָנוּ | מִמֹּנֵנוּ | מִמֹּנֵנוּ |
| 2 <i>m.</i> | בְּכֶם | לְכֶם, בְּכֶם | מִמֹּנְכֶם | מִמֹּנְכֶם |
| 2 <i>f.</i> | בְּכֶן | לְכֶן | — | מִמֹּנְכֶן |
| 3 <i>m.</i> | בָּם, בָּהֶם | לָהֶם, לָמֹ, בָּהֶם | מִמֹּנֵהֶם | מִמֹּנֵהֶם, מִמֹּנֵהֶם |
| 3 <i>f.</i> | בָּהֶן, בְּהֶן | לָהֶן | — | מִמֹּנֵהֶן |

a. The syllable נו inserted between כ and the suffixes, and which is in

poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, כְּמוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מִדּוּ *what*, so that כְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition כֵּן, with the exception of some poetical forms, reduplicates itself before the light suffixes, כֵּן־כֵּן = כְּנִכְנִי. Comp. a similar reduplication of a short word, מִי־מִי or מִי construct of מֵיִם *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְחֶשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, פ, מ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וּבֵין, וּמֵלֶכֶּה, וּפְגָם, וּלְהַבְדִּיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָתָם, וַיִּדְרֹ. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַאֲדָי, וַחֲלִי, וַעֲזָז. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, וְאֵלֶּה גְבוּרָה Gen. 1: 2, וְסוּב וְרָע 2: 9, וְאֵךְ וְאֵלֶּה 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיָחַב Gen. 2: 12, וְהִבְקִשְׁתָּ Ezek. 26: 21, וְיִסְעֲדֶהָ 1 Kin. 13: 7, וַיַּעֲלֶקְרִי Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וְהִיָּיָם, וְהִיָּיָם, וְהִיָּיָם 2 plur. preterite and imperative of the verbs וְהִיָּיָם *to be* and וְהִיָּיָם *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְהִיָּיָם, וְהִיָּיָם for וְהִיָּיָם, וְהִיָּיָם.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וְעָרִים Gen. 32: 16, וְעָרִים Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וְאֲדֹנָי, וְאֲדֹנָי, וְאֲדֹנָי the Seghol being lengthened to Tsere in the simple syllable. Hence also וְיִדְוֹהוּ when ידוּחַ has the vowels of אֲדֹנָי. A very few instances occur in which א with Patahh and ו with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְאֲעֲשֶׂה Zech. 11: 5 for וְאֲעֲשֶׂה, וְיִקְלָעוּ Jer. 25: 36 for וְיִקְלָעוּ.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוּר הַכֶּשֶׁב וְעַל Lev. 7: 23, הָיָה וְיָבֵל וְהָם Deut. 2: 10. 21, and even the last two הַכֶּשֶׁב וְיָבֵל Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וַיֵּצֵא Gen. 44: 9. 22. 31, וַיִּהְיֶה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וַיִּצְרֹחַ Isa. 26: 19, the first vowel of צִרְחַן being as usual assimilated to a preceding Kamets, § 63. 2. δ.

SEPARATE PARTICLES.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder, beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוֹ *if*. The pronoun לוֹ, of which probably שָׁ is originally only a modification (comp. the relative use of לוֹ, § 73. 1), is plainly connected with אֵל *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ך, or ם, § 201. e, אֱמִנָם and אֱכִיָם *truly* from אֱמֵן *truth*, חִנָּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאם *suddenly* from פָּתָע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָז *surely, only* from אֵינָן.

(3.) By composition, as מִדֵּי דִידֵי *why?* from מִדֵּי דִידֵי *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מִלְּמַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, כִּיָּאֵר *mightily, exceedingly prop. might*, סָבִיב *around prop. circuit*, עוֹד *again prop. repetition*, אֵסֶם *no*

more prop. *cessation*; with a preposition, בְּיָאֵר *exceedingly*, לָבַד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, וְיָטַב *well* prop. *recte faciendo*, הָרַבָּה *much*, בִּיָּרֵךְ *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, מְלֵילָא *fully*, רִאשׁוֹנָה *at first*, שְׁנִיָּת *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramaic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, הֵּנָּה *here, now* prop. *this place, this time*, הִנֵּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for. כִּדְכֵן *according to these things*, though others explain it as an adverbial of the participle בֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*.

§ 237. A few adverbs are capable of receiving nominal suffixes, as הֵן or הֵנָּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non existence* and יֵשׁ *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ם epenthetic. Thus

1. הֵנָּה. *First person* הֵנָּנִי, הֵנָּנִי and הֵנָּנִי. *Second person masc.* הֵנָּנִי *once* הֵנָּנִי; *fem.* הֵנָּנִי. *Third person* הֵנָּנִי and הֵנָּנִי; הֵנָּנִי.

2. עַד. *First person* עַדִּי and עַדִּי; *once with plur.* עַדִּי. *Lam. 4: 17 K'ri. Second person masc.* עַדִּי *fem.* עַדִּי. *Third person masc.* עַדִּי, *fem.* עַדִּי.

3. אֵי, *Second person* אֵיִי. *Third person* אֵיִי.

4. אֵין. *First person* אֵיִנִי. *Second person masc.* אֵיִנִי, *fem.* אֵיִנִי. *Third person masc.* אֵיִנִי and אֵיִנִי, *fem.* אֵיִנִי.

5. יֵשׁ. *Second person* יֵשִׁי and יֵשִׁי. *Third person* יֵשִׁי.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly *אַחֲרֵי* *behind, after* *אֶל* *to, unto*, *אֶצֶל* *beside*, *אֵת* *with*, *בֵּין* *between*, *בְּלֹא* *without*, *בְּעַד* *through*, *זוֹלָת* *except*, *יַעַן* *on account of*, *מִוֶּל* or *מִוֶּלַּח* *over against*, *נֶגֶד* *in presence of*, *נֹכַח* *in front of*, *בְּרֵיף* *unto*, *עַל* *upon*, *עִם* *with*, *תַּחַת* *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as *מֵאַחֲרֵי* *from after*, *מֵאַתְּ* and *מֵעִם* *from with*, *מֵעַל* *from upon*, *מֵתַחַת* *from under*, *לְנֶגֶד* *from*, *לְנֹכַח* and *לְאַחֲמוֹל* *toward*.

(2.) A preposition and a noun *לְבַד* and *מִלְבַּד* *besides* from *בַּד* *separation*, *לְפָנֶיךָ* *before* and *מִפְּנֵיךָ* *from before* from *פָּנִים* *face*, *בְּגִלָּל* and *בְּעֵבֶר* *for the sake of*, *בְּיָד* *by* prop. *by the hand of*, *אֶל־עֵבֶר* *beyond*, *לְעֵבֶר* *from beyond*, *לְעִמָּת* *in conjunction with*, *לְבָעַן* and *עַל־בָּעַן* *on account of*, *לְפִי*, *לְפָנֶיךָ* and *עַל־פִּי* *according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, *לְקִרְאָתוֹ* *toward* prop. *to meet*.

(4.) A preposition and an adverb, *בְּלֹא־עַד* and *בְּלֹא־עֵד* *without* from *בַּל* *not* *עַד* *unto*, *מֵתוֹלָאָה* *beyond*, *בְּבִלְיָ* *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. *אֶצֶל־י* *beside me*, *נֶגְדִי*, *זוֹלָתִי*, *עַל־י*, *except* *אַחֲרֵי* *after*, *אֶל־י* *to, unto*, *עַל־י* *upon* and *תַּחַת־י* *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. *אַחֲרֵיהֶם*, *אַחֲרֵיהֶם*; *בֵּין* *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. *בֵּינִי*, *בֵּינֶם* and *בֵּינוֹתֵינוּ*.

a. The plural form **אֲחֵרֵי** occurs without suffixes more frequently than **אֲחֵרִי**; **אֲחֵרֵי**, **אֲחֵרֵי**, **אֲחֵרֵי** also occur in poetry; **אֲחֵרֵי** from the absolute **אֲחֵרֵי**, which appears only in this single form, is used as an alternate of **אֲחֵרֵי** from **עַם** with and the 1 pers. sing. suffix.

b. **אֲחֵרֵי** in a very few instances takes a verbal suffix, **אֲחֵרֵי** 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix **אֲחֵרֵי** Gen. 2: 21; with the 3 masc. plur. suffix it is **אֲחֵרֵי** oftener than **אֲחֵרֵי**.

§ 240. The preposition **אֶל** with is to be distinguished from **אֶל** the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the **ל** of the preposition is doubled and its vowel shortened to Hhirik, thus **אֶלֶי**, **אֵלָיָהּ**, **אֵלָיו** (once **אֵלָיו** Isa. 54: 10), **אֵלֶיכֶם**; the sign of the accusative becomes **אֶלָּא** before suffixes or before grave suffixes commonly **אֶלָּא**, thus **אֶלָּאֵי**, **אֶלָּאֵיהֶם**, **אֶלָּאֵיהֶם** rarely **אֶלָּאֵיהֶם**, **אֶלָּאֵיהֶם** (rarely **אֶלָּאֵיהֶם**) and **אֶלָּאֵיהֶם**.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form **אֶלֶי**, **אֶלֶי**.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative **וְ**, § 235, the following are the simple conjunctions in most common use, **אוֹ** or, **אֲפֹכֶם** also, **אֲפֹכֶם** and **לִי** if, **אֲפֹכֶם** and **כִּי** that, because, **כִּי** lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions **אֲפֹכֶם כִּי** but, **כִּי אֲפֹכֶם** how much more prop. also that.

(2.) The conjunction **כִּי** or **אֲפֹכֶם** with a preposition, as **אֲפֹכֶם** as, **אֲפֹכֶם** in order that, **אֲפֹכֶם** and **אֲפֹכֶם** because, **אֲפֹכֶם** until, **אֲפֹכֶם** because.

(3.) An adverb with a preposition or conjunction, **אֲפֹכֶם** before, **לִי** or **אֲפֹכֶם** therefore, **אֲפֹכֶם** unless from **לִי** if **אֲפֹכֶם** not.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as
 אָח, אָה, אָה, אָה *ah! oh!* אָהָא *aha!* הוּי *ho! woe!* אוּי, אוּיָה, אוּיָה, אוּיָה *woe! alas!* הָם *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections,
 קָבֵה *come! prop. give*, לָבֵה *come! prop. go*, הִנֵּה *behold!*
 prop. a demonstrative adverb, הֲלֵיָה *far be it!* בִּי *pray:*
 from בְּעִי *entreaty*, נָא *now! I pray thee!*

I. PARADIGM. PERSONAL PRONOUNS, § 71.

| SINGULAR. | | PLURAL. | |
|-----------|------------------------|---------|----------------------|
| 1. I | אֲנִי, אַנְכִי | We | אֲנֵנוּ, אַנְחֵנוּ |
| 2. { | Thou m. אַתָּה, אַתָּה | Ye m. | אַתֶּם |
| | Thou f. אַתְּ, אַתְּ | Ye f. | אַתֶּנּוּ, אַתֶּנּוּ |
| 3. { | He | They m. | הֵמָּה, הֵמָּה |
| | She | They f. | הֵנָּה, הֵנָּה |

SUFFIXES, §§ 72, 101, 219.

| Simple | With union Vowels of Verbs | | | With Sing. Nouns | With Dual and Plur. Nouns |
|---------------|----------------------------|---------|---------|------------------|---------------------------|
| 1 c. י, יְ | יְ | יְ | יְ (יְ) | יְ | יְ |
| pl. נֵי | נֵי | נֵי | נֵי | נֵי (נֵי) | נֵי |
| 2 m. הָ (הָ) | הָ (הָ) | הָ (הָ) | הָ (הָ) | הָ (הָ) | הָ |
| pl. כֶּם | | | | כֶּם | כֶּם |
| 2 f. הָ (הָ) | הָ | הָ, הָ | הָ | הָ | הָ |
| pl. כֶּן | | | | כֶּן | כֶּן |
| 3 m. הָ (הָ) | הָ, הָ | הָ (הָ) | הָ (הָ) | הָ (הָ) | הָ (הָ) |
| pl. מֶם (מֶם) | מֶם | מֶם | מֶם | מֶם | מֶם (מֶם) |
| 3 f. הָ (הָ) | הָ | הָ | הָ | הָ | הָ |
| pl. מֶן (מֶן) | מֶן | מֶן | מֶן | מֶן | מֶן |

DEMONSTRATIVE, § 73.

| Masc. | Fem. | Common. |
|-----------------|-------------|-----------------------------|
| SING. זֶה (זֶה) | זֹאת (זֹאת) | PLUR. אֵלֶּה, אֵלֶּה these. |

RELATIVE, § 74.

אֲשֶׁר who or which; abbreviated form אֲשֶׁ (אֲשֶׁ, אֲשֶׁ, אֲשֶׁ)

INTERROGATIVE AND INDEFINITE, § 75.

מִי who? or whoever. מַה (מַה, מַה) what? or whatever.

II. PARADIGM OF

| | | KAL. | NIPHAL. | PIEL. | PUAL. |
|------------------|------------|---------------|---------------|---------------|---------------|
| PRET. (PERF.) | 3 m. | קָטַל | נִקְטַל | קָטַל | רָקַט |
| | 3 f. | קָטְלָה | נִקְטְלָה | קָטְלָה | רָקְטָה |
| | 2 m. | קָטַלְתָּ | נִקְטַלְתָּ | קָטַלְתָּ | רָקַטְתָּ |
| | 2 f. | קָטַלְתְּ | נִקְטַלְתְּ | קָטַלְתְּ | רָקַטְתְּ |
| | 1 a. | קָטַלְתִּי | נִקְטַלְתִּי | קָטַלְתִּי | רָקַטְתִּי |
| | Plur. 3 c. | קָטְלוּ | נִקְטְלוּ | קָטְלוּ | רָקְטוּ |
| | 2 m. | קָטַלְתֶּם | נִקְטַלְתֶּם | קָטַלְתֶּם | רָקַטְתֶּם |
| | 2 f. | קָטַלְתֶּן | נִקְטַלְתֶּן | קָטַלְתֶּן | רָקַטְתֶּן |
| | 1 c. | קָטַלְנוּ | נִקְטַלְנוּ | קָטַלְנוּ | רָקַטְנוּ |
| INFIN. | absol. | קָטוּל | הִקְטִיל | קָטַל | רָקַט |
| | constr. | קָטַל | הִקְטִיל | קָטַל | (רָקַט) |
| FUT. (IMPF.) | 3 m. | יִקְטֹל | יִקְטֹל | יִקְטֹל | יִרְקֹט |
| | 3 f. | תִּקְטֹל | תִּקְטֹל | תִּקְטֹל | תִּרְקֹט |
| | 2 m. | תִּקְטֹל | תִּקְטֹל | תִּקְטֹל | תִּרְקֹט |
| | 2 f. | תִּקְטֹלִי | תִּקְטֹלִי | תִּקְטֹלִי | תִּרְקֹטִי |
| | 1 a. | אֶקְטֹל | אֶקְטֹל | אֶקְטֹל | אֶרְקֹט |
| | Plur. 3 m. | יִקְטְלוּ | יִקְטְלוּ | יִקְטְלוּ | יִרְקְטוּ |
| | 3 f. | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּרְקְטֶנָּה |
| | 2 m. | תִּקְטְלוּ | תִּקְטְלוּ | תִּקְטְלוּ | תִּרְקְטוּ |
| | 2 f. | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה | תִּרְקְטֶנָּה |
| | 1 c. | נִקְטֹל | נִקְטֹל | נִקְטֹל | נִרְקֹט |
| IMPER. | 2 m. | קָטַל | הִקְטִיל | קָטַל | |
| | 2 f. | קָטְלִי | הִקְטִילִי | קָטְלִי | |
| | Plur. 2 m. | קָטְלוּ | הִקְטִילוּ | קָטְלוּ | wanting |
| | 2 f. | קָטְלֶנָּה | הִקְטִילֶנָּה | קָטְלֶנָּה | |
| PART. | act. | קָטַל | | מִקְטֹל | |
| | pass. | קָטִיל | נִקְטֵל | | מִרְקָט |

PERFECT VERBS, § 81.

| HIPHIL. | HOPHAL. | HITHPAEL. | KAL (mid. ē). | KAL (mid. ō). |
|---------------|---------------|------------------|---------------|----------------|
| הִקְטִיל | הִקְטִיל | הִתְקַטֵּל | קָטַל | שָׁחַט |
| הִקְטִילָהּ | הִקְטִילָהּ | הִתְקַטְּלָהּ | קָטְלָהּ | שָׁחָהּ |
| הִקְטִילָתָּ | הִקְטִילָתָּ | הִתְקַטְּלָתָּ | קָטַלְתָּ | שָׁחָתָּ |
| הִקְטִילָתִּי | הִקְטִילָתִּי | הִתְקַטְּלִיתִּי | קָטַלְתִּי | שָׁחִיתִי |
| הִקְטִילוּ | הִקְטִילוּ | הִתְקַטְּלוּ | קָטְלוּ | שָׁחוּ |
| הִקְטִילוּם | הִקְטִילוּם | הִתְקַטְּלוּם | קָטְלוּם | (שָׁחֻלָּם) |
| הִקְטִילָתָּן | הִקְטִילָתָּן | הִתְקַטְּלָתָּן | קָטַלְתָּן | (שָׁחֻלָּתָן) |
| הִקְטִילוּנָה | הִקְטִילוּנָה | הִתְקַטְּלוּנָה | קָטְלוּנָה | שָׁחוּנָה |
| הִקְטִיל | הִקְטִיל | (הִתְקַטֵּל) | קָטַד | שָׁחַל |
| הִקְטִיל | הִקְטִיל | הִתְקַטֵּל | קָטַד | שָׁחַל |
| יִקְטִיל | יִקְטִיל | יִתְקַטֵּל | יִקְטֹד | יִשָּׁחַל |
| תִּקְטִיל | תִּקְטִיל | תִּתְקַטֵּל | תִּקְטֹד | תִּשָּׁחַל |
| תִּקְטִיל | תִּקְטִיל | תִּתְקַטֵּל | תִּקְטֹד | תִּשָּׁחַל |
| תִּקְטִילִי | תִּקְטִילִי | תִּתְקַטֵּלִי | תִּקְטֹדִי | תִּשָּׁחַלִי |
| אִקְטִיל | אִקְטִיל | אִתְקַטֵּל | אִקְטֹד | אִשָּׁחַל |
| יִקְטִילוּ | יִקְטִילוּ | יִתְקַטֵּלוּ | יִקְטֹדוּ | יִשָּׁחַלוּ |
| תִּקְטִילְנָה | תִּקְטִילְנָה | תִּתְקַטֵּלְנָה | תִּקְטֹדְנָה | תִּשָּׁחַלְנָה |
| תִּקְטִילוּ | תִּקְטִילוּ | תִּתְקַטֵּלוּ | תִּקְטֹדוּ | תִּשָּׁחַלוּ |
| תִּקְטִילְנָה | תִּקְטִילְנָה | תִּתְקַטֵּלְנָה | תִּקְטֹדְנָה | תִּשָּׁחַלְנָה |
| נִקְטִיל | נִקְטִיל | נִתְקַטֵּל | נִקְטֹד | נִשָּׁחַל |
| הִקְטִיל | | הִתְקַטֵּל | קָטַד | |
| הִקְטִילִי | | הִתְקַטֵּלִי | קָטְדִי | |
| הִקְטִילוּ | wanting | הִתְקַטֵּלוּ | קָטְדוּ | |
| הִקְטִילְנָה | | הִתְקַטֵּלְנָה | קָטְדְנָה | |
| מִקְטִיל | | מִתְקַטֵּל | | |
| | מִקְטִיל | | | |

III. PARADIGM OF THE PERFECT

| SINGULAR. | | | | | |
|-------------------------------------|--------------|--------------|--------------|--------------|--------------|
| | 1 com. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
| KAL PRETERITE OR PERFECT. | | | | | |
| SING. 3 masc. | קָטַלְנִי | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ |
| | | | | קָטַלְתָּ | |
| 3 fem. | קָטַלְתְּנִי | קָטַלְתְּ | קָטַלְתְּ | קָטַלְתְּ | קָטַלְתְּ |
| | | | | קָטַלְתְּ | |
| 2 masc. | קָטַלְתָּנִי | — | — | קָטַלְתָּ | קָטַלְתָּ |
| | קָטַלְתָּ | | | קָטַלְתָּ | |
| 2 fem. | קָטַלְתְּנִי | — | — | קָטַלְתְּ | קָטַלְתְּ |
| | | | | קָטַלְתְּ | |
| 1 com. | — | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ |
| PLUR. 3 com. | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| 2 masc. | קָטַלְתֶּם | — | — | קָטַלְתֶּם | קָטַלְתֶּם |
| 1 com. | — | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| INFINITIVE. | קָטַלְנִי | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ |
| | קָטַלְתֶּם | | | | |
| FUTURE OR IMPERFECT. | | | | | |
| SING. 3 masc. | יִקְטַלְנִי | יִקְטַלְתָּ | יִקְטַלְתָּ | יִקְטַלְתָּ | יִקְטַלְתָּ |
| | יִקְטַלְתֶּם | יִקְטַלְתֶּם | | יִקְטַלְתֶּם | יִקְטַלְתֶּם |
| PLUR. 3 masc. | יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִקְטַלְתֶּם | יִקְטַלְתֶּם |
| IMPERATIVE. | | | | | |
| SING. 2 masc. | קָטַלְתָּ | — | — | קָטַלְתָּ | קָטַלְתָּ |
| PIEL PRETERITE OR PERFECT. | | | | | |
| SING. 3 masc. | קָטַלְנִי | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ |
| HIPHI' PRETERITE OR PERFECT. | | | | | |
| SING. 3 masc. | הִקְטַלְנִי | הִקְטַלְתָּ | הִקְטַלְתָּ | הִקְטַלְתָּ | הִקְטַלְתָּ |

VERBS WITH SUFFIXES, § 101.

[illegible]

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

| | | KAL. | NIPHAL. | HIPHIL. | HOPHAL. | KAL (fut. a) |
|------------------|------------|--------------|--------------|---------------|---------------|--------------|
| PRET. (PERF.) | 3 m. | עָמַד | נִעְמַד | הִעְמִיד | הִעְמִיד | חָנַץ |
| | 3 f. | עָמְדָה | נִעְמְדָה | הִעְמִידָה | הִעְמִידָה | |
| | 2 m. | עָמַדְתָּ | נִעְמַדְתָּ | הִעְמַדְתָּ | הִעְמַדְתָּ | |
| | 2 f. | עָמַדְתְּ | נִעְמַדְתְּ | הִעְמַדְתְּ | הִעְמַדְתְּ | |
| | 1 c. | עָמַדְתִּי | נִעְמַדְתִּי | הִעְמַדְתִּי | הִעְמַדְתִּי | |
| | Plur. 3 c. | עָמְדוּ | נִעְמְדוּ | הִעְמִידוּ | הִעְמִידוּ | |
| | 2 m. | עָמַדְתֶּם | נִעְמַדְתֶּם | הִעְמַדְתֶּם | הִעְמַדְתֶּם | |
| | 2 f. | עָמַדְתֶּן | נִעְמַדְתֶּן | הִעְמַדְתֶּן | הִעְמַדְתֶּן | |
| | 1 c. | עָמַדְנוּ | נִעְמַדְנוּ | הִעְמַדְנוּ | הִעְמַדְנוּ | |
| INFIN. Absol. | | עֹמֵד | הֹעֵמֵד | הִעְמִיד | הִעְמִיד | |
| | Constr. | עֹמֵד | הֹעֵמֵד | הִעְמִיד | הִעְמִיד | |
| FUT. (IMPF.) | 3 m. | יִעְמֹד | יִעְמֹד | יַעְמִיד | יַעְמִיד | יִחַץ |
| | 3 f. | תִּעְמֹד | תִּעְמֹד | תַּעְמִיד | תַּעְמִיד | |
| | 2 m. | תִּעְמֹד | תִּעְמֹד | תַּעְמִיד | תַּעְמִיד | |
| | 2 f. | תִּעְמֹדִי | תִּעְמֹדִי | תַּעְמִידִי | תַּעְמִידִי | |
| | 1 c. | אֶעְמֹד | אֶעְמֹד | אֶעְמִיד | אֶעְמִיד | |
| | Plur. 3 m. | יִעְמְדוּ | יִעְמְדוּ | יַעְמִידוּ | יַעְמִידוּ | |
| | 3 f. | תִּעְמֹדְנָה | תִּעְמֹדְנָה | תַּעְמִידְנָה | תַּעְמִידְנָה | |
| | 2 m. | תִּעְמֹדוּ | תִּעְמֹדוּ | תַּעְמִידוּ | תַּעְמִידוּ | |
| | 2 f. | תִּעְמֹדְנָה | תִּעְמֹדְנָה | תַּעְמִידְנָה | תַּעְמִידְנָה | |
| | 1 c. | נֶעְמֵד | נֶעְמֵד | נַעְמִיד | נַעְמִיד | |
| IMPER. | 2 m. | עֹמֵד | הֹעֵמֵד | הִעְמִיד | wanting | חֹזֵק |
| | 2 f. | עֹמְדִי | הֹעֵמְדִי | הִעְמִידִי | | |
| | Plur. 2 m. | עֹמְדוּ | הֹעֵמְדוּ | הִעְמִידוּ | | |
| | 2 f. | עֹמְדֹנָה | הֹעֵמְדֹנָה | הִעְמִידְנָה | | |
| PART. | Act. | עֹמֵד | | מַעְמִיד | מַעְמִיד | |
| | Pass. | עֹמֵד | נֶעְמֵד | | | |

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

| | | KAL. | NIPHAL. | PIEL. | PUAL. | HITHPAEL. |
|-------------------|------------|----------------|----------------|----------------|----------------|------------------|
| PRET. (1'ERF.) | 3 m. | פָּאַל | נִפְּאַל | פִּיֵּאַל | פִּיֵּאַל | הִתְפַּאַל |
| | 3 f. | פָּאַלָּה | נִפְּאַלָּה | פִּיֵּאַלָּה | פִּיֵּאַלָּה | הִתְפַּאַלָּה |
| | 2 m. | פָּאַלְתָּ | נִפְּאַלְתָּ | פִּיֵּאַלְתָּ | פִּיֵּאַלְתָּ | הִתְפַּאַלְתָּ |
| | 2 f. | פָּאַלְתְּ | נִפְּאַלְתְּ | פִּיֵּאַלְתְּ | פִּיֵּאַלְתְּ | הִתְפַּאַלְתְּ |
| | 1 c. | פָּאַלְתִּי | נִפְּאַלְתִּי | פִּיֵּאַלְתִּי | פִּיֵּאַלְתִּי | הִתְפַּאַלְתִּי |
| | Plur. 3 c. | פָּאַלוּ | נִפְּאַלוּ | פִּיֵּאוּ | פִּיֵּאוּ | הִתְפַּאוּ |
| | 2 m. | פָּאַלְתֶּם | נִפְּאַלְתֶּם | פִּיֵּאַלְתֶּם | פִּיֵּאַלְתֶּם | הִתְפַּאַלְתֶּם |
| | 2 f. | פָּאַלְתֶּן | נִפְּאַלְתֶּן | פִּיֵּאַלְתֶּן | פִּיֵּאַלְתֶּן | הִתְפַּאַלְתֶּן |
| | 1 c. | פָּאַלְנוּ | נִפְּאַלְנוּ | פִּיֵּאַלְנוּ | פִּיֵּאַלְנוּ | הִתְפַּאַלְנוּ |
| INFIN. Absol. | | פָּאוֹל | הִפְּאוֹל | פִּיֵּאוֹל | | |
| Constr. | | פָּאַל | הִפְּאַל | פִּיֵּאַל | | הִתְפַּאַל |
| FUT. (IMPF.) | 3 m. | יִפְּאַל | יִפְּאַל | יִפְּאַל | יִפְּאַל | יִתְפַּאַל |
| | 3 f. | תִּפְּאַל | תִּפְּאַל | תִּפְּאַל | תִּפְּאַל | תִּתְפַּאַל |
| | 2 m. | תִּפְּאַל | תִּפְּאַל | תִּפְּאַל | תִּפְּאַל | תִּתְפַּאַל |
| | 2 f. | תִּפְּאַלִּי | תִּפְּאַלִּי | תִּפְּאַלִּי | תִּפְּאַלִּי | תִּתְפַּאַלִּי |
| | 1 c. | אֶפְּאַל | אֶפְּאַל | אֶפְּאַל | אֶפְּאַל | אֶתְפַּאַל |
| | Plur. 3 m. | יִפְּאוּ | יִפְּאוּ | יִפְּאוּ | יִפְּאוּ | יִתְפַּאוּ |
| | 3 f. | תִּפְּאֲלֶנָּה | תִּפְּאֲלֶנָּה | תִּפְּאֲלֶנָּה | תִּפְּאֲלֶנָּה | תִּתְפַּאֲלֶנָּה |
| | 2 m. | תִּפְּאֲלוּ | תִּפְּאֲלוּ | תִּפְּאֲלוּ | תִּפְּאֲלוּ | תִּתְפַּאֲלוּ |
| | 2 f. | תִּפְּאֲלֶנָּה | תִּפְּאֲלֶנָּה | תִּפְּאֲלֶנָּה | תִּפְּאֲלֶנָּה | תִּתְפַּאֲלֶנָּה |
| | 1 c. | נִפְּאַל | נִפְּאַל | נִפְּאַל | נִפְּאַל | נִתְפַּאַל |
| IMPER. | 2 m. | פָּאַל | הִפְּאַל | פִּיֵּאַל | | הִתְפַּאַל |
| | 2 f. | פָּאַלִּי | הִפְּאַלִּי | פִּיֵּאַלִּי | wanting | הִתְפַּאַלִּי |
| | Plur. 2 m. | פָּאַלוּ | הִפְּאוּ | פִּיֵּאוּ | | הִתְפַּאוּ |
| | 2 f. | פָּאַלְנָה | הִפְּאֲלֶנָּה | פִּיֵּאַלְנָה | | הִתְפַּאֲלֶנָּה |
| PART. | Act. | פָּאַל | | מִפְּאַל | | מִתְפַּאַל |
| | Pass. | פָּאוֹל | נִפְּאוֹל | | מִפְּאוֹל | |

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

| | | KAL. | NIPHAL. | PIEL. | HIPHIL. | HITHPAEL. |
|------------------|------------|---------------|---------------|---------------|---------------|-------------------|
| PRET. (PERF.) | 3 m. | שָׁלַח | נִשְׁלַח | שָׁלַח | הִשְׁלִיחַ | הִשְׁתַּלַּח |
| | 3 f. | שָׁלְחָה | נִשְׁלְחָה | שָׁלְחָה | הִשְׁלִיחָה | הִשְׁתַּלַּחָה |
| | 2 m. | שָׁלַחְתָּ | נִשְׁלַחְתָּ | שָׁלַחְתָּ | הִשְׁלַחְתָּ | הִשְׁתַּלַּחְתָּ |
| | 2 f. | שָׁלַחְתְּ | נִשְׁלַחְתְּ | שָׁלַחְתְּ | הִשְׁלַחְתְּ | הִשְׁתַּלַּחְתְּ |
| | 1 c. | שָׁלַחְתִּי | נִשְׁלַחְתִּי | שָׁלַחְתִּי | הִשְׁלַחְתִּי | הִשְׁתַּלַּחְתִּי |
| | Plur. 3 c. | שָׁלְחוּ | נִשְׁלְחוּ | שָׁלְחוּ | הִשְׁלִיחוּ | הִשְׁתַּלַּחוּ |
| | 2 m. | שָׁלַחְתֶּם | נִשְׁלַחְתֶּם | שָׁלַחְתֶּם | הִשְׁלַחְתֶּם | הִשְׁתַּלַּחְתֶּם |
| | 2 f. | שָׁלַחְתֶּן | נִשְׁלַחְתֶּן | שָׁלַחְתֶּן | הִשְׁלַחְתֶּן | הִשְׁתַּלַּחְתֶּן |
| | 1 c. | שָׁלַחְנוּ | נִשְׁלַחְנוּ | שָׁלַחְנוּ | הִשְׁלַחְנוּ | הִשְׁתַּלַּחְנוּ |
| INFIN. Absol. | | שְׁלַחַח | נִשְׁלַחַח | שְׁלַחַח | הִשְׁלַחַח | — |
| Constr. | | שֹׁלֵחַ | הִשְׁלִיחַ | שֹׁלֵחַ | הִשְׁלִיחַ | הִשְׁתַּלַּחַח |
| FUT. (IMPF.) | 3 m. | יִשְׁלַח | יִשְׁלַח | יִשְׁלַח | יִשְׁלִיחַ | יִשְׁתַּלַּח |
| | 3 f. | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלִיחַ | תִּשְׁתַּלַּח |
| | 2 m. | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלִיחַ | תִּשְׁתַּלַּח |
| | 2 f. | תִּשְׁלְחִי | תִּשְׁלְחִי | תִּשְׁלְחִי | תִּשְׁלִיחִי | תִּשְׁתַּלַּחִי |
| | 1 c. | אֶשְׁלַח | אֶשְׁלַח | אֶשְׁלַח | אֶשְׁלִיחַ | אֶשְׁתַּלַּח |
| | Plur. 3 m. | יִשְׁלְחוּ | יִשְׁלְחוּ | יִשְׁלְחוּ | יִשְׁלִיחוּ | יִשְׁתַּלַּחוּ |
| | 3 f. | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
| | 2 m. | תִּשְׁלְחוּ | תִּשְׁלְחוּ | תִּשְׁלְחוּ | תִּשְׁלִיחוּ | תִּשְׁתַּלַּחוּ |
| | 2 f. | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
| | 1 c. | נִשְׁלַחַח | נִשְׁלַחַח | נִשְׁלַחַח | נִשְׁלִיחַ | נִשְׁתַּלַּחַח |
| IMPER. | 2 m. | שְׁלַח | הִשְׁלַח | שְׁלַח | הִשְׁלַח | הִשְׁתַּלַּח |
| | 2 f. | שְׁלְחִי | הִשְׁלְחִי | שְׁלְחִי | הִשְׁלְחִי | הִשְׁתַּלַּחִי |
| | Plur. 2 m. | שְׁלְחוּ | הִשְׁלְחוּ | שְׁלְחוּ | הִשְׁלְחוּ | הִשְׁתַּלַּחוּ |
| | 2 f. | שְׁלַחְנָה | הִשְׁלַחְנָה | שְׁלַחְנָה | הִשְׁלַחְנָה | הִשְׁתַּלַּחְנָה |
| PART. Act. | | שֹׁלֵחַ | | מְשַׁלֵּחַ | מְשַׁלֵּחַ | מְשַׁתַּלֵּחַ |
| Pass. | | שֹׁלֵחַ | נִשְׁלַחַח | | | |

VII. PARADIGM OF PE NUN VERBS, § 129.

| | | KAL. | NIPHAL. | HIPHIL. | HOPHAL. | KAL. |
|------------------|------------|----------------|---------------|---------------|--------------|----------------|
| PRET. (PERF.) | 3 m. | נָשַׁח | נִשְׁחַח | הִנִּיחַ | הִנָּח | נָחַח |
| | 3 f. | נִשְׁחָה | נִשְׁחָה | הִנִּיחָה | הִנָּחָה | נִחָה |
| | 2 m. | נִשְׁחַתָּ | נִשְׁחַתָּ | הִנִּיחְתָּ | הִנָּחְתָּ | נִחַתָּ |
| | 2 f. | נִשְׁחַתְּ | נִשְׁחַתְּ | הִנִּיחִי | הִנָּחִי | נִחִי |
| | 1 c. | נִשְׁחַחְתִּי | נִשְׁחַחְתִּי | הִנִּיחִיתִי | הִנָּחִיתִי | נִחִיתִי |
| | Plur. 3 c. | נִשְׁחָחוּ | נִשְׁחָחוּ | הִנִּיחוּ | הִנָּחוּ | נִחָחוּ |
| | 2 m. | נִשְׁחַחְתֶּם | נִשְׁחַחְתֶּם | הִנִּיחְתֶּם | הִנָּחְתֶּם | נִחַחְתֶּם |
| | 2 f. | נִשְׁחַחְתֶּן | נִשְׁחַחְתֶּן | הִנִּיחְתֶּן | הִנָּחְתֶּן | נִחַחְתֶּן |
| | 1 c. | נִשְׁחַחְנוּ | נִשְׁחַחְנוּ | הִנִּיחְנוּ | הִנָּחְנוּ | נִחַחְנוּ |
| INFIN. Absol. | | נִשְׁחַח | נִשְׁחַח | הִנִּיחַ | הִנָּח | נִחַח |
| Constr. | | נִשְׁחָח | נִשְׁחָח | הִנִּיחַ | הִנָּח | נִחַח |
| FUT. (IMPF.) | 3 m. | יִשְׁחַח | יִנָּח | יִנִּיחַ | יִנָּח | יִנָּח |
| | 3 f. | תִּשְׁחָח | תִּנָּח | תִּנִּיחַ | תִּנָּח | תִּנָּח |
| | 2 m. | תִּשְׁחַחְתָּ | תִּנָּחְתָּ | תִּנִּיחְתָּ | תִּנָּחְתָּ | תִּנָּחְתָּ |
| | 2 f. | תִּשְׁחַחְתִּי | תִּנָּחְתִּי | תִּנִּיחִי | תִּנָּחִי | תִּנָּחִי |
| | 1 c. | אֶשְׁחַח | אֶנָּח | אֶנִּיחַ | אֶנָּח | אֶנָּח |
| | Plur. 3 m. | יִשְׁחָחוּ | יִנָּחוּ | יִנִּיחוּ | יִנָּחוּ | יִנָּחוּ |
| | 3 f. | תִּשְׁחַחְנָה | תִּנָּחְנָה | תִּנִּיחְנָה | תִּנָּחְנָה | (תִּנָּחְנָה) |
| | 2 m. | תִּשְׁחַחְתֶּם | תִּנָּחְתֶּם | תִּנִּיחְתֶּם | תִּנָּחְתֶּם | תִּנָּחְתֶּם |
| | 2 f. | תִּשְׁחַחְתֶּן | תִּנָּחְתֶּן | תִּנִּיחְתֶּן | תִּנָּחְתֶּן | (תִּנָּחְתֶּן) |
| | 1 c. | נִשְׁחָח | נִנָּח | נִנִּיחַ | נִנָּח | נִנָּח |
| IMPER. | 2 m. | שַׁח | נִשְׁחָח | הִנִּיחַ | | נַח |
| | 2 f. | שְׁחִי | הִנִּיחִי | הִנִּיחִי | wanting | הִנִּי |
| | Plur. 2 m. | שְׁחֹו | הִנִּיחוּ | הִנִּיחוּ | | הִנִּי |
| | 2 f. | שְׁחֹו | הִנִּיחוּ | הִנִּיחוּ | | (הִנִּיחוּ) |
| PART. Act. | | נִשְׁחָח | | מִנִּיחַ | | נִחָח |
| Pass. | | נִשְׁחָח | נִשְׁחָח | | מִנָּח | נִחָח |

VIII. PARADIGM OF AYIN

| | | KAL. | NIPHAL. | PIEL. |
|---------------|------------|----------------|----------------|----------------|
| PRET. (PERF.) | 3 m. | סָבַב | סָב | נָסַב |
| | 3 f. | סָבְבָה | סָבָה | נָסְבָה |
| | 2 m. | (סָבַבְתָּ) | סָבַחְתָּ | נָסַחְתָּ |
| | 2 f. | (סָבַבְתְּ) | סָבַחְתְּ | נָסַחְתְּ |
| | 1 c. | סָבַבְתִּי | סָבַחְתִּי | נָסַחְתִּי |
| | Plur. 3 c. | סָבְבוּ | סָבּוּ | נָסְבוּ |
| | 2 m. | (סָבַבְתֶּם) | סָבַחְתֶּם | נָסַחְתֶּם |
| | 2 f. | (סָבַבְתֶּן) | סָבַחְתֶּן | נָסַחְתֶּן |
| | 1 c. | סָבַבְנוּ | סָבַחְנוּ | נָסַחְנוּ |
| INFIN. Absol. | | סָבֵב | סָב | הִסָּב |
| Constr. | | סָבֵב | סָב | הִסָּב |
| FUT. (IMPF.) | 3 m. | יָסֵב | יָסַב | יָסַבְבַּ |
| | 3 f. | תָּסֵב | תָּסַב | תָּסַבְבִּי |
| | 2 m. | תָּסֵב | תָּסַב | תָּסַבְבִּי |
| | 2 f. | תָּסֵבִי | תָּסַבִּי | תָּסַבְבִּי |
| | 1 c. | אָסֵב | אָסַב | אָסַבְבִּי |
| | Plur. 3 m. | יָסְבוּ | יָסְבוּ | יָסְבוּ |
| | 3 f. | תָּסַבְבִּינָה | תָּסַבְבִּינָה | תָּסַבְבִּינָה |
| | 2 m. | תָּסַבְבִּינָה | תָּסַבְבִּינָה | תָּסַבְבִּינָה |
| | 2 f. | תָּסַבְבִּינָה | תָּסַבְבִּינָה | תָּסַבְבִּינָה |
| | 1 c. | נָסַב | נָסַב | נָסַב |
| | | | | |
| IMPER. | 2 m. | סָב | הִסָּב | סָבֵב |
| | 2 f. | סָבִי | הִסָּבִי | סָבִי |
| | Plur. 2 m. | סָבוּ | הִסָּבוּ | סָבוּ |
| | 2 f. | סָבִינָה | הִסָּבִינָה | סָבִינָה |
| PART. Act. | | סָבֵב | | מְסָבֵב |
| Pass. | | סָבִיב | נָסֵב | |

DOUBLED VERBS, § 133.

| HIPHAL. | HOPHAL. | HITHPAEL. | PIEL. |
|----------------|-----------|---------------------|-----------------|
| הִסְבִּיחַ | הוֹסִיב | הִסְתַּוֵּיב | סִבְּסָךְ |
| הִסְבִּיחַ | הוֹסִיבָה | הִסְתַּוֵּיבָה | סִבְּסָכָה |
| הִסְבִּיחַ | | הִסְתַּוֵּיבְתָּ | סִבְּסָכְתָּ |
| הִסְבִּיחַ | | הִסְתַּוֵּיבְתָּ | סִבְּסָכְתָּ |
| הִסְבִּיחַ | | הִסְתַּוֵּיבְתִּי | סִבְּסָכְתִּי |
| הִסְבִּיחוּ | הוֹסִיבוּ | הִסְתַּוֵּיבוּ | סִבְּסָכוּ |
| הִסְבִּיחוּם | | הִסְתַּוֵּיבְתָּם | סִבְּסָכְתָּם |
| הִסְבִּיחוּךְ | | הִסְתַּוֵּיבְתָּךְ | סִבְּסָכְתָּךְ |
| הִסְבִּיחוּהוּ | | הִסְתַּוֵּיבְתָּהוּ | סִבְּסָכְתָּהוּ |
| הִסְבִּיחַ | | | סִבְּסָךְ |
| הִסְבִּיחַ | | הִסְתַּוֵּיב | סִבְּסָךְ |
| יִסְבֵּי | יֹוִסֵּב | יִסְתַּוֵּיב | יִסְבְּסָךְ |
| תִּסְבֵּי | תוֹסֵּב | תִּסְתַּוֵּיב | תִּסְבְּסָךְ |
| תִּסְבֵּי | תוֹסֵּב | תִּסְתַּוֵּיב | תִּסְבְּסָךְ |
| תִּסְבֵּי | תוֹסֵּבִי | תִּסְתַּוֵּיבִי | תִּסְבְּסָכִי |
| אִסְבֵּי | אֹוִסֵּב | אִסְתַּוֵּיב | אִסְבְּסָךְ |
| יִסְבּוּ | יֹוִסְבוּ | יִסְתַּוֵּיבוּ | יִסְבְּסָכוּ |
| תִּסְבִּינָה | | תִּסְתַּוֵּיבְנָה | תִּסְבְּסָכְנָה |
| תִּסְבּוּ | תוֹסְבוּ | תִּסְתַּוֵּיבוּ | תִּסְבְּסָכוּ |
| תִּסְבִּינָה | | תִּסְתַּוֵּיבְנָה | תִּסְבְּסָכְנָה |
| נִסְבֵּי | נֹוִסֵּב | נִסְתַּוֵּיב | נִסְבְּסָךְ |
| הִסְבֵּי | | הִסְתַּוֵּיב | סִבְּסָךְ |
| הִסְבִּי | | הִסְתַּוֵּיבִי | סִבְּסָכִי |
| הִסְבּוּ | wanting | הִסְתַּוֵּיבוּ | סִבְּסָכוּ |
| הִסְבִּינָה | | הִסְתַּוֵּיבְנָה | סִבְּסָכְנָה |
| מִסְבֵּי | | מִסְתַּוֵּיב | מִסְבְּסָךְ |
| | מוֹסְבֵּי | | |

IX. PARADIGM OF AYIN VAV

| | | KAL. | NIPHAL. | PIEL. | PUAL. |
|---------------|------------|----------------|----------------|----------------|----------------|
| PRET. (PERF.) | 3 m. | קם | נָקום | קוּיַם | קוּיַם |
| | 3 f. | קָמָה | נָקוּמָה | קוּיַמָה | קוּיַמָה |
| | 2 m. | קָמַת | נָקוּמַת | קוּיַמַת | קוּיַמַת |
| | 2 f. | קָמַת | נָקוּמַת | קוּיַמַת | קוּיַמַת |
| | 1 c. | קָמַתִּי | נָקוּמַתִּי | קוּיַמַתִּי | קוּיַמַתִּי |
| | Plur. 3 c. | קָמוּ | נָקוּמוּ | קוּיַמוּ | קוּיַמוּ |
| | 2 m. | קָמוּם | נָקוּמוּם | קוּיַמוּם | קוּיַמוּם |
| | 2 f. | קָמוּת | נָקוּמוּת | קוּיַמוּת | קוּיַמוּת |
| | 1 c. | קָמוּנִי | נָקוּמוּנִי | קוּיַמוּנִי | קוּיַמוּנִי |
| INFIN. Absol. | | קום | הָקוּם | | |
| Constr. | | קום | הָקוּם | קוּיַם | |
| FUT. (IMPF.) | 3 m. | יָקום | יָקוּם | יָקוּיַם | יָקוּיַם |
| | 3 f. | תָּקוּם | תָּקוּם | תָּקוּיַם | תָּקוּיַם |
| | 2 m. | תָּקוּם | תָּקוּם | תָּקוּיַם | תָּקוּיַם |
| | 2 f. | תָּקוּמִי | תָּקוּמִי | תָּקוּיַמִּי | תָּקוּיַמִּי |
| | 1 c. | אָקוּם | אָקוּם | אָקוּיַם | אָקוּיַם |
| | Plur. 3 m. | יָקוּמוּ | יָקוּמוּ | יָקוּיַמוּ | יָקוּיַמוּ |
| | 3 f. | תָּקוּיַמֶּנָה | תָּקוּיַמֶּנָה | תָּקוּיַמֶּנָה | תָּקוּיַמֶּנָה |
| | 2 m. | תָּקוּיַמוּ | תָּקוּיַמוּ | תָּקוּיַמוּ | תָּקוּיַמוּ |
| | 2 f. | תָּקוּיַמֶּנָה | תָּקוּיַמֶּנָה | תָּקוּיַמֶּנָה | תָּקוּיַמֶּנָה |
| | 1 c. | נָקוּם | נָקוּם | נָקוּיַם | נָקוּיַם |
| IMPER. | 2 m. | קום | הָקוּם | קוּיַם | |
| | 2 f. | קוּיַמִּי | הָקוּיַמִּי | קוּיַמִּי | wanting |
| | Plur. 2 m. | קוּיַמוּ | הָקוּיַמוּ | קוּיַמוּ | |
| | 2 f. | קוּיַמֶּנָה | הָקוּיַמֶּנָה | קוּיַמֶּנָה | |
| PART. | Act. | קם | | מָקוּיַם | |
| | Pass. | קום | נָקוּם | | מָקוּיַם |

AND AYIN YODH VERBS, § 154.

[illegible]

X. PARADIGM OF PE YODH VERBS, § 144.

| | | KAL. | NIPHAL. | HIPHIL. | HOPHAL. | KAL. |
|------------------|------------|--------------|-----------------|----------------|----------------|--------------|
| PRET. (PERF.) | 3 m. | יָשַׁב | נָשַׁב | הוֹשִׁיב | הוֹשֵׁב | יָבֵשׁ |
| | 3 f. | יָשְׁבָה | נָשְׁבָה | הוֹשִׁיבָה | הוֹשֵׁבָה | יָבֵשְׁתָּה |
| | 2 m. | יָשַׁבְתָּ | נָשַׁבְתָּ | הוֹשַׁבְתָּ | הוֹשֵׁבְתָּ | יָבֵשְׁתָּ |
| | 2 f. | יָשַׁבְתְּ | נָשַׁבְתְּ | הוֹשַׁבְתְּ | הוֹשֵׁבְתְּ | יָבֵשְׁתְּ |
| | 1 c. | יָשַׁבְתִּי | נָשַׁבְתִּי | הוֹשַׁבְתִּי | הוֹשֵׁבְתִּי | יָבֵשְׁתִּי |
| | Plur. 3 c. | יָשְׁבוּ | נָשְׁבוּ | הוֹשִׁיבוּ | הוֹשֵׁבוּ | יָבֵשׁוּ |
| | 2 m. | יָשַׁבְתֶּם | נָשַׁבְתֶּם | הוֹשַׁבְתֶּם | הוֹשֵׁבְתֶּם | יָבֵשְׁתֶּם |
| | 2 f. | יָשַׁבְתֶּן | נָשַׁבְתֶּן | הוֹשַׁבְתֶּן | הוֹשֵׁבְתֶּן | יָבֵשְׁתֶּן |
| | 1 c. | יָשַׁבְנוּ | נָשַׁבְנוּ | הוֹשַׁבְנוּ | הוֹשֵׁבְנוּ | יָבֵשְׁנוּ |
| INFIN. Absol. | | יָשׁוּב | | הוֹשִׁיב | | יָבֵשׁ |
| Constr. | | שָׁבַת | הוֹשֵׁב | הוֹשִׁיב | הוֹשֵׁב | יָבֵשׁ |
| FUT. (IMPF.) | 3 m. | יֵשֵׁב | יִנָּשֵׁב | יִהְיֶה | יִהְיֶה | יִיבֹשׁ |
| | 3 f. | תֵּשֵׁב | תִּנָּשֵׁב | תִּהְיֶה | תִּהְיֶה | תִּיבֹשׁ |
| | 2 m. | תֵּשֵׁב | תִּנָּשֵׁב | תִּהְיֶה | תִּהְיֶה | תִּיבֹשׁ |
| | 2 f. | תֵּשְׁבִי | תִּנָּשְׁבִי | תִּהְיֶיךָ | תִּהְיֶיךָ | תִּיבֹשִׁי |
| | 1 c. | אֵשֵׁב | אִנָּשֵׁב | אִהְיֶה | אִהְיֶה | אִיבֹשׁ |
| | Plur. 3 m. | יֵשְׁבוּ | יִנָּשְׁבוּ | יִהְיֶיבוּ | יִהְיֶיבוּ | יִיבֹשׁוּ |
| | 3 f. | תֵּשְׁבֶנָּה | תִּנָּשְׁבֶנָּה | תִּהְיֶיבֶנָּה | תִּהְיֶיבֶנָּה | תִּיבֹשְׁנָה |
| | 2 m. | תֵּשְׁבוּ | תִּנָּשְׁבוּ | תִּהְיֶיבוּ | תִּהְיֶיבוּ | תִּיבֹשׁוּ |
| | 2 f. | תֵּשְׁבֶנָּה | תִּנָּשְׁבֶנָּה | תִּהְיֶיבֶנָּה | תִּהְיֶיבֶנָּה | תִּיבֹשְׁנָה |
| | 1 c. | נֵשֵׁב | נִנָּשֵׁב | נִהְיֶה | נִהְיֶה | נִיבֹשׁ |
| IMPER. | 2 m. | שֵׁב | הוֹשֵׁב | הוֹשִׁיב | | יָבֵשׁ |
| | 2 f. | שְׁבִי | הוֹשֵׁבִי | הוֹשִׁיבִי | | יָבֵשִׁי |
| | Plur. 2 m. | שְׁבוּ | הוֹשֵׁבוּ | הוֹשִׁיבוּ | wanting | יָבֵשׁוּ |
| | 2 f. | שְׁבֶנָּה | הוֹשֵׁבֶנָּה | הוֹשִׁיבֶנָּה | | יָבֵשְׁנָה |
| PART. Act. | | יֹשֵׁב | | מוֹשִׁיב | | יָבֵשׁ |
| Pass. | | יֹשׁוּב | נוֹשֵׁב | | מוֹשֵׁב | יָבֵשׁ |

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

| | | KAL | NIPHAL. | PIEL. | HIPHIL. | HITHPAEL. |
|-----------------------|---------------|---------------|---------------|---------------|---------------|-----------------|
| PRET. 3 m. (PERF.) | 3 f. | מָצְאָהּ | נִמְצְאָהּ | מָצְאָהּ | הִמְצְאָהּ | הִתְמַצְאָהּ |
| | 2 m. | מָצְאתָ | נִמְצְאתָ | מָצְאתָ | הִמְצְאתָ | הִתְמַצְאתָ |
| | 2 f. | מָצַאתְ | נִמְצַאתְ | מָצַאתְ | הִמְצַאתְ | הִתְמַצַּאתְ |
| | 1 c. | מָצְאתִי | נִמְצְאתִי | מָצְאתִי | הִמְצְאתִי | הִתְמַצְאתִי |
| | Plur. 3 c. | מָצְאוּ | נִמְצְאוּ | מָצְאוּ | הִמְצְאוּ | הִתְמַצְאוּ |
| | 2 m. | מָצַאתֶם | נִמְצַאתֶם | מָצַאתֶם | הִמְצַאתֶם | הִתְמַצַּאתֶם |
| | 2 f. | מָצַאתְנָא | נִמְצַאתְנָא | מָצַאתְנָא | הִמְצַאתְנָא | הִתְמַצַּאתְנָא |
| | 1 c. | מָצְאתִי | נִמְצְאתִי | מָצְאתִי | הִמְצְאתִי | הִתְמַצְאתִי |
| | INFIN. Absol. | מָצֵא | נִמְצֵא | מָצֵא | הִמְצֵא | הִתְמַצֵּא |
| | Constr. | מָצֵא | הִמְצֵא | מָצֵא | הִמְצֵא | הִתְמַצֵּא |
| FUT. 3 m. (IMPF.) | 3 f. | יִמְצֵא | תִּמְצֵא | יִמְצֵא | יִמְצֵא | יִתְמַצֵּא |
| | 2 m. | תִּמְצֵא | תִּמְצֵא | תִּמְצֵא | תִּמְצֵא | תִּתְמַצֵּא |
| | 2 f. | תִּמְצְאִי | תִּמְצְאִי | תִּמְצְאִי | תִּמְצְאִי | תִּתְמַצְאִי |
| | 1 c. | אֶמְצֵא | אֶמְצֵא | אֶמְצֵא | אֶמְצֵא | אֶתְמַצֵּא |
| | Plur. 3 m. | יִמְצְאוּ | יִמְצְאוּ | יִמְצְאוּ | יִמְצְאוּ | יִתְמַצְאוּ |
| | 3 f. | תִּמְצְאוּהָ | תִּמְצְאוּהָ | תִּמְצְאוּהָ | תִּמְצְאוּהָ | תִּתְמַצְאוּהָ |
| | 2 m. | תִּמְצְאוּ | תִּמְצְאוּ | תִּמְצְאוּ | תִּמְצְאוּ | תִּתְמַצְאוּ |
| | 2 f. | תִּמְצְאוּהָ | תִּמְצְאוּהָ | תִּמְצְאוּהָ | תִּמְצְאוּהָ | תִּתְמַצְאוּהָ |
| | 1 c. | נִמְצֵא | נִמְצֵא | נִמְצֵא | נִמְצֵא | נִתְמַצֵּא |
| | IMPER. 2 m. | מָצֵא | הִמְצֵא | מָצֵא | הִמְצֵא | הִתְמַצֵּא |
| Plur. | 2 f. | מָצְאִי | הִמְצְאִי | מָצְאִי | הִמְצְאִי | הִתְמַצְאִי |
| | 2 m. | מָצְאוּ | הִמְצְאוּ | מָצְאוּ | הִמְצְאוּ | הִתְמַצְאוּ |
| | 2 f. | הִמְצְאוּהָ | הִמְצְאוּהָ | הִמְצְאוּהָ | הִמְצְאוּהָ | הִתְמַצְאוּהָ |
| | 2 f. | הִתְמַצְאוּהָ | הִתְמַצְאוּהָ | הִתְמַצְאוּהָ | הִתְמַצְאוּהָ | הִתְמַצְאוּהָ |
| PART. Act. | | מָצֵא | | מְמַצֵּא | מְמַצֵּא | מְתַמַּצֵּא |
| | Pass. | מָצֵא | נִמְצֵא | | | |

XII. PARADIGM OF LAMEDH

| | | KAL. | NIPHAL. | PIEL. |
|---------------|------------|--------------|---------------|--------------|
| PRET. (PERF.) | 3 m. | פָּלָה | נִפְּלָה | פָּלָה |
| | 3 f. | פָּלְתָה | נִפְּלְתָה | פָּלְתָה |
| | 2 m. | פָּלִיתָ | נִפְּלִיתָ | פָּלִיתָ |
| | 2 f. | פָּלִיתְּ | נִפְּלִיתְּ | פָּלִיתְּ |
| | 1 c. | פָּלִיתָ | נִפְּלִיתָ | פָּלִיתָ |
| | Plur. 3 c. | פָּלוּ | נִפְּלוּ | פָּלוּ |
| | 2 m. | פָּלִיתֶם | נִפְּלִיתֶם | פָּלִיתֶם |
| | 2 f. | פָּלִיתְנָן | נִפְּלִיתְנָן | פָּלִיתְנָן |
| | 1 c. | פָּלִינוּ | נִפְּלִינוּ | פָּלִינוּ |
| | | | | |
| INFIN. Absol. | | פָּלֶה | נִפְּלֶה | פָּלֶה |
| Constr. | | פָּלוֹת | הִפְּלוֹת | פָּלוֹת |
| FUT. (IMPF.) | 3 m. | יִפְּלֶה | יִפְּלֶה | יִפְּלֶה |
| | 3 f. | תִּפְּלֶה | תִּפְּלֶה | תִּפְּלֶה |
| | 2 m. | תִּפְּלֶה | תִּפְּלֶה | תִּפְּלֶה |
| | 2 f. | תִּפְּלִי | תִּפְּלִי | תִּפְּלִי |
| | 1 c. | אִפְּלֶה | אִפְּלֶה | אִפְּלֶה |
| | Plur. 3 m. | יִפְּלוּ | יִפְּלוּ | יִפְּלוּ |
| | 3 f. | תִּפְּלִינָה | תִּפְּלִינָה | תִּפְּלִינָה |
| | 2 m. | תִּפְּלוּ | תִּפְּלוּ | תִּפְּלוּ |
| | 2 f. | תִּפְּלִינָה | תִּפְּלִינָה | תִּפְּלִינָה |
| | 1 c. | נִפְּלֶה | נִפְּלֶה | נִפְּלֶה |
| IMPER. | 2 m. | פָּלֶה | הִפְּלֶה | פָּלֶה |
| | 2 f. | פָּלִי | הִפְּלִי | פָּלִי |
| | Plur. 2 m. | פָּלוּ | הִפְּלוּ | פָּלוּ |
| | 2 f. | פָּלִינָה | הִפְּלִינָה | פָּלִינָה |
| PART. | Act. | פָּלֶה | | מִפְּלֶה |
| | Pass. | פָּלִי | נִפְּלֶה | |

HE VERBS, § 170.

| PUAL | HIPHIL | HOPHAL | HITHPAEL |
|-------------|-------------|-------------|-----------------|
| גָּלָה | הִגְלָה | הֻגְלָה | הִתְגַּלָּה |
| גָּלְתָה | הִגְלָתָה | הֻגְלָתָה | הִתְגַּלְתָּה |
| גָּלִיתִי | הִגְלִיתִי | הֻגְלִיתִי | הִתְגַּלִּיתִי |
| גָּלִיתָ | הִגְלִיתָ | הֻגְלִיתָ | הִתְגַּלִּיתָ |
| גָּלִיתִי | הִגְלִיתִי | הֻגְלִיתִי | הִתְגַּלִּיתִי |
| גָּלוּ | הִגְלוּ | הֻגְלוּ | הִתְגַּלוּ |
| גָּלִיחָם | הִגְלִיחָם | הֻגְלִיחָם | הִתְגַּלִּיחָם |
| גָּלִיחָן | הִגְלִיחָן | הֻגְלִיחָן | הִתְגַּלִּיחָן |
| גָּלִינוּ | הִגְלִינוּ | הֻגְלִינוּ | הִתְגַּלִּינוּ |
| (גָּלָה) | הִגְלָה | הֻגְלָה | (הִתְגַּלָּה) |
| גָּלוּת | הִגְלוּת | (הֻגְלוּת) | הִתְגַּלוּת |
| יִגְלָה | יִגְלָה | יִגְלָה | יִתְגַּלָּה |
| תִּגְלָה | תִּגְלָה | תִּגְלָה | תִּתְגַּלָּה |
| תִּגְלָה | תִּגְלָה | תִּגְלָה | תִּתְגַּלָּה |
| תִּגְלִי | תִּגְלִי | תִּגְלִי | תִּתְגַּלִּי |
| אִגְלָה | אִגְלָה | אִגְלָה | אִתְגַּלָּה |
| יִגְלוּ | יִגְלוּ | יִגְלוּ | יִתְגַּלוּ |
| תִּגְלִינָה | תִּגְלִינָה | תִּגְלִינָה | תִּתְגַּלִּינָה |
| תִּגְלוּ | תִּגְלוּ | תִּגְלוּ | תִּתְגַּלוּ |
| תִּגְלִינָה | תִּגְלִינָה | תִּגְלִינָה | תִּתְגַּלִּינָה |
| נִגְלָה | נִגְלָה | נִגְלָה | נִתְגַּלָּה |
| | הִגְלָה | | הִתְגַּלָּה |
| wanting | הִגְלִי | wanting | הִתְגַּלִּי |
| | הִגְלוּ | | הִתְגַּלוּ |
| | הִגְלִינָה | | הִתְגַּלִּינָה |
| | מִגְלָה | | מִתְגַּלָּה |
| מִגְלָה | | מִגְלָה | |

XIII. PARADIGM OF THE

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

| Vowel with | | Perfect Roots | | ע"ו & ע"י | | ע"ל & ע"ן | | ל"ה | |
|--------------|-------------|---------------|-----------|-----------|--------|---------------|------------|-----|--|
| 1st. Radical | 2d. Radical | Segholates | Guttural | | | | | | |
| בָּרָא | בָּרַב | בָּרַח | בָּרַח | מַק | לִיל | יָיו | | | |
| שָׂרָא | בָּרַב | לָהֶם | | | תָּאָה | סָתוּ שָׂהוּ | | | |
| | שָׂכֶם | בָּשָׁח | (ו)רָשָׁח | | רָחַח | בָּכִי בָּכָה | | | |
| חָשָׂא | רָלַל | עָמַק | שָׁמַע | (ו)עָצָה | חָן | רִישׁ | אִי (אִיר) | | |
| יָרַד | בָּבִיר | אָהַל | | (נ)שָׂא | רִיב | בִּי (בִּיר) | | | |
| קָשָׂט | שָׂכֹל | חָמַץ | עָר | (ו)סֹד | רַב | אוֹן | | | |
| | בָּבִיל | בָּבִי | | (ו)בִּיל | טֹב | | | | |

א prosthetic: אָחֵב, אָשֵׁב, אָבִישׁ, אָחֵב.

אָ unessential long vowel: אָזֵר, אָמִין.

2. Long ultimate with pretonic — or —.

Adjectives: *ā, ē, ō* intrans. קָטָן, קָטֵן, קָטֵן.

ī, ū passive בָּדִיר, בָּדִישׁ, קָטִיל.

טֹב, רִיק, יָד, רָשׁ: ע"י and ע"ו. מִחַ, תָּם, רָה: ע"ל.

שָׁלֵו, עָנֹו, נָקֵר, גָּאָה, רָפָה: ל"ה.

ā, ō qualities existing: גָּדִיל, חֹזֶק, קָרוֹב, רָחֹק.

ē „ becoming: גָּדִל, חֹזֶק, גָּדִל, רָחֹק.

ō permanent, as figure עָלָם, עָלָם, עָלָם, עָלָם.

colour אָדָם, בָּרָד, יָרוֹק, אָדָם.

character קָדוֹשׁ, טָהוֹר, מִחֻס, אָדָם.

ē variable states of body רָעַב, צָמָא, רָעַב.

mind אָבִל, חָפֵץ, חָרִיד, אָבִל.

Concrete Nouns: עָלָה (שָׂדֶה), שָׁמַר, נָמִיר, צָלִיף, פָּבִיר.

Names of seasons: קָצִיר, חָרִישׁ, נָמִיר, בָּצִיר, אָשִׁיף, אָבִיב.

3. Long immutable penult, — or — in ultimate.

Agents: קָטֵל, חוֹתֵם, שוֹנֵל, פִּינֵל.

Occupations: פִּינֵן, פּוֹבֵם, יוֹצֵר, חוֹרֵשׁ, חוֹבֵל, בּוֹנֵן.

FORMATION OF NOUNS, § 183.

CLASS II. Reduplicated.

Intensive: חַזַּק, חֲזָקָה, חֲזָקָה, חֲזָקָה, חֲזָקָה.

Daghesh resolved: קִיטָּר, קִיטָּר, קִיטָּר.

גִּלְגָּל, טִלְטֵלָה, חֲלָחֵלָה, קָדָדָה, חֲחָחָה: עֵץ.

do. vowel inserted צִלְצֵל, צִלְצֵל.

do. consonant softened פֶּר, קִקְלֹן, כֹּכַב.

נָאָה: לֹהֶ. (י) צִצְצָאִים, (י) חֲבִיבִים: פֶּה.

Occupations: חֲרָשׁ, חֲרָשׁ, חֲרָשׁ, חֲרָשׁ, חֲרָשׁ.

Defects: פֶּשַׁח, עָקַשׁ, עִיר, חֲרָשׁ, גִּבֹּר, אֵלִים.

Abstracts: חֲדָרָה: עֵץ. שְׁעָשָׁעִים, חֲדָרָה.

Reduplicate 3d. Radical: with *ā* פֶּרַח, רִעְעָן, אֲבִלָל.

פֶּחָחָר, נֶעֱצִין *ā*. נִיחָח, נִהֵלל *ō*. סִבִּיר, כְּמִיר *i*.

Red. two Radicals: חֲחָחָה, פֶּקֶדָה: חֲחָחָה.

repetition חֲחָחָה, חֲחָחָה, חֲחָחָה.

diminutives of colour חֲחָחָה, חֲחָחָה, חֲחָחָה.

CLASS III. With Prefixes.

אֵ: superlative אֵכָד, אֵכָד, אֵכָד.

מ: agent מַשְׁבִּיל, מַשְׁבִּיל, participles with מ.

instrument מַשְׁבִּיל, מַשְׁבִּיל.

place or time מַשְׁבִּיל, מַשְׁבִּיל, מַשְׁבִּיל.

action or condition מַשְׁבִּיל, מַשְׁבִּיל, מַשְׁבִּיל.

object or subject מַשְׁבִּיל, מַשְׁבִּיל, מַשְׁבִּיל.

י: names יִצְחָק, יִצְחָק; appellatives יִצְחָק, יִצְחָק.

ח: abstracts חֲחָחָה, חֲחָחָה; concrete חֲחָחָה, חֲחָחָה.

CLASS IV. With Affixes. Denominatives.

עֵל or עֵל: adjectives אֲחִיּוֹן, אֲחִיּוֹן.

abstracts אֲבִדוֹן, אֲבִדוֹן, אֲבִדוֹן.

augmentative אֲשִׁיּוֹן; diminutive אֲשִׁיּוֹן.

כֹּח, כֹּח, כֹּח: כֹּח, כֹּח, כֹּח.

י: relation אֲבִדוֹן, אֲבִדוֹן, אֲבִדוֹן.

י: אֲבִדוֹן, אֲבִדוֹן, אֲבִדוֹן.

XIV. PARADIGM OF THE

1.

| | king | covert | drought | boy |
|----------------------|------------|-------------|------------|---------------|
| SING. <i>abs.</i> | מֶלֶךְ | סֹתֵר | חֹרֵב | נֶעַר |
| <i>const.</i> | מֶלֶךְ | סֹתֵר | חֹרֵב | נֶעַר |
| PLUR. <i>abs.</i> | מְלָכִים | סֹתְרִים | חֹרְבִים | נְעָרִים |
| <i>const.</i> | מְלָכִי | סֹתְרִי | חֹרְבִי | נְעָרִי |
| SING. <i>l. suf.</i> | מֶלְכִי | סֹתְרִי | חֹרְבִי | נְעָרִי* |
| <i>gr. suf.</i> | מְלֻכְכֶם | סֹתְרֻכֶם | חֹרְבֻכֶם | נְעָרֻכֶם |
| PLUR. <i>l. suf.</i> | מְלָכֵי | סֹתְרֵי | חֹרְבֵי | נְעָרֵי |
| <i>gr. suf.</i> | מְלֻכֵיכֶם | סֹתְרֵיכֶם | חֹרְבֵיכֶם | נְעָרֵיכֶם |
| | | | | *But נְעָרֶךָ |
| | feet | knees | loins | shoes |
| DU. <i>abs.</i> | רַגְלַיִם | בְּרַכַּיִם | מִתְלַיִם | נְעָלַיִם |
| <i>const.</i> | רַגְלִי | בְּרַכִּי | מִתְלִי | נְעָלִי |

2.

| | lord | vengeance | cloud | old man | heart |
|----------------------|-------------|-------------|-----------|---------------|-------------|
| SING. <i>abs.</i> | אֲדוֹן | נָקָם | עָנָן | זָקֵן | לֵבָב |
| <i>const.</i> | אֲדוֹן | נָקָם | עָנָן | זָקֵן | לֵבָב |
| PLUR. <i>abs.</i> | אֲדוֹנִים | נִקְמָה | עָנָנִים | זָקֵנִים | לִבְבִים |
| <i>const.</i> | אֲדוֹנִי | נִקְמָה | עָנָנִי | זָקֵנִי | לִבְבִי |
| SING. <i>l. suf.</i> | אֲדוֹנִי | נִקְמָה | | זָקֵנִי | לִבְבִי |
| <i>gr. suf.</i> | אֲדוֹנֵכֶם | נִקְמָתְכֶם | | | לִבְבֵיכֶם |
| PLUR. <i>l. suf.</i> | אֲדוֹנֵי | נִקְמָה | | זָקֵנִי | לִבְבִי |
| <i>gr. suf.</i> | אֲדוֹנֵיכֶם | נִקְמָתְכֶם | | זָקֵנֵיכֶם | לִבְבֵיכֶם |
| | great | strong | dry | טו Hiph. part | |
| SING. <i>masc.</i> | גָּדוֹל | חָזָק | יָבֵשׁ | | מִקְדָּם |
| <i>fem.</i> | גְּדוּלָּה | חֲזָקָה | יְבֹשָׁה | | מִקְדָּה |
| PLUR. <i>masc.</i> | גְּדוֹלִים | חֲזָקִים | יְבֹשִׁים | | מִקְדָּמִים |
| <i>fem.</i> | גְּדוּלוֹת | חֲזָקוֹת | יְבֹשׁוֹת | | מִקְדָּמוֹת |

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

| perpetuity | deed | death | olive | sickness |
|------------|--------------|-----------|-----------|------------|
| נֶצַח | פֶּעַל | מָוֶת | זֵית | חֲלִי |
| נֶצַח | פֶּעַל | מוֹת | זֵית | חֲלִי |
| נֶצְחִים | פִּעְלִים | מוֹתִים | זֵיתִים | חֲלָיִים |
| נֶצְחִי | פִּעְלִי | מוֹתִי | זֵיתִי | חֲלָיִי |
| נֶצְחִי | פִּעְלִי* | מוֹתִי | זֵיתִי | חֲלָיִי |
| נֶצְחֶם | פִּעְלֶם | מוֹתֶם | זֵיתֶם | חֲלָיֶם |
| נֶצְחִי | פִּעְלִי | מוֹתִי | זֵיתִי | חֲלָיִי |
| נֶצְחֵיכֶם | פִּעְלֵיכֶם | מוֹתֵיכֶם | זֵיתֵיכֶם | חֲלָיֵיכֶם |
| | *But חֲזָקָה | | | |
| | noon | | eyes | cheeks |
| | צָהֳרָיִם | | עֵינַיִם | לְחָיִים |
| | | | עֵינִי | לְחָיִי |

3.

| tree | name | potter | seal |
|----------|--------------|------------|-------------|
| עֵץ | שֵׁם | יֹצֵר | חוֹתֶם |
| עֵץ | | יֹצֵר | חוֹתֶם |
| עֵצִים | | יֹצְרִים | חוֹתְמִים |
| עֵצִי | | יֹצְרִי | חוֹתְמִי |
| עֵצִי | *שְׁמִי | *יֹצְרִי | חוֹתְמִי |
| עֵצְכֶם | שְׁמֵיכֶם | יֹצְרֵיכֶם | חוֹתְמֵיכֶם |
| עֵצִי | | יֹצְרִי | חוֹתְמִי |
| עֵצֵיכֶם | | יֹצְרֵיכֶם | חוֹתְמֵיכֶם |
| | *But חֲזָקָה | *יֹצְרִי | |

4. (לֵה)

| work | field |
|-------------|-----------|
| מַעֲשֵׂה | שָׂדֶה |
| מַעֲשֵׂה | שָׂדֶה |
| מַעֲשִׂים | שָׂדִים |
| מַעֲשִׂי | שָׂדִי |
| מַעֲשִׂי | שָׂדִי |
| — | — |
| מַעֲשִׂי | שָׂדִי |
| מַעֲשֵׂיכֶם | שָׂדֵיכֶם |

| dead | Kal act. part. | Niph. part. | לֵה part. | fair |
|--------|----------------|-------------|-----------|--------|
| מֵת | קָטַל | נִקְטַל | גָּלָה | יָפָה |
| מֵתָה | קָטַלָה | נִקְטַלָה | גָּלָה | יָפָה |
| מֵתִים | קָטְלִים | נִקְטְלִים | גָּלִים | יָפִים |
| מֵתוֹת | קָטְלוֹת | נִקְטְלוֹת | גָּלוֹת | יָפוֹת |

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (עץ and the like).

| | camel | garden | goat | statute |
|----------------------|--------------|--------------|-----------|----------|
| SING. <i>abs.</i> | בָּמֶלֶךְ | בֵּן | עֵז | חֵן |
| <i>const.</i> | בְּמֶלֶךְ | בֵּן | עֵז | חֵן |
| PLUR. <i>abs.</i> | בְּמַלְכִּים | בְּנִים | עֵזִים | חֲנִים |
| <i>const.</i> | בְּמַלְיָא | בְּנֵי | עֵזִי | חֲנִי |
| SING. <i>l. suf.</i> | בְּמַלְיָא | בְּנֵי | עֵזִי | חֲנִי |
| <i>gr. suf.</i> | בְּמַלְכָּם | בְּנֵיכֶם | עֵזְכֶם | חֲנֵכֶם |
| PLUR. <i>l. suf.</i> | בְּמַלְיָא | בְּנֵי | עֵזִי | חֲנִי |
| <i>gr. suf.</i> | בְּמַלְכָּם | בְּנֵיכֶם | עֵזְכֶם | חֲנֵכֶם |
| | small | much or many | deep | fresh |
| SING. <i>masc.</i> | קָטָן | רַב | עֲבֵק | טָרֵחַ |
| <i>fem.</i> | קְטַנָּה | רַבָּה | עֲבֻקָּה | טָרֵחַ |
| PLUR. <i>masc.</i> | קְטַנִּים | רַבִּים | עֲבֻקִּים | טָרֵחִים |
| <i>fem.</i> | קְטַנּוֹת | רַבּוֹת | עֲבֻקּוֹת | טָרֵחוֹת |

NOUNS WITH SUFFIXES.

| | horse | horses | mare | mares |
|----------------|-----------|-------------|------------|-------------|
| <i>Abs.</i> | Se. סוּס | Pl. סוּסִים | Se. סוּסָה | Pl. סוּסוֹת |
| <i>Const.</i> | סוּס | סוּסֵי | סוּסָת | סוּסוֹת |
| SING. 1 c. my | סוּסִי | סוּסֵי | סוּסָתִי | סוּסוֹתִי |
| 2 m. thy | סוּסְךָ | סוּסֵיךָ | סוּסָתְךָ | סוּסוֹתְךָ |
| 2 f. thy | סוּסְךָ | סוּסֵיךָ | סוּסָתְךָ | סוּסוֹתְךָ |
| 3 m. his | סוּסָיו | סוּסֵיו | סוּסָתּוֹ | סוּסוֹתּוֹ |
| 3 f. her | סוּסָתָהּ | סוּסֵיהָ | סוּסָתָהּ | סוּסוֹתָהּ |
| PLUR. 1 c. our | סוּסֵינוּ | סוּסֵינוּ | סוּסָתֵנוּ | סוּסוֹתֵנוּ |
| 2 m. your | סוּסֵיכֶם | סוּסֵיכֶם | סוּסָתֵכֶם | סוּסוֹתֵכֶם |
| 2 f. your | סוּסֵיכֶן | סוּסֵיכֶן | סוּסָתֵכֶן | סוּסוֹתֵכֶן |
| 3 m. their | סוּסֵיהֶם | סוּסֵיהֶם | סוּסָתֵהֶם | סוּסוֹתֵהֶם |
| 3 f. their | סוּסֵיהֶן | סוּסֵיהֶן | סוּסָתֵהֶן | סוּסוֹתֵהֶן |

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.

| | queen | covert | desert | girl |
|----------------------|---------------|---------------|---------------|---------------|
| SING. <i>abs.</i> | מֶלֶכָּה | סְתֵרָה | חֲרֵבָה | נַעֲרָה |
| <i>const.</i> | מֶלֶכַת | סְתֵרַת | חֲרֵבַת | נַעֲרַת |
| PLUR. <i>abs.</i> | מַלְכוֹת | סְתֵרוֹת | חֲרֵבוֹת | נַעֲרוֹת |
| <i>const.</i> | מַלְכוֹת | סְתֵרוֹת | חֲרֵבוֹת | נַעֲרוֹת |
| SING. <i>l. suf.</i> | מֶלֶכָּהּ | סְתֵרָהּ | חֲרֵבָהּ | נַעֲרָהּ |
| <i>gr. suf.</i> | מֶלֶכְתְּכֶם | סְתֵרְתְּכֶם | חֲרֵבְתְּכֶם | נַעֲרְתְּכֶם |
| PLUR. <i>l. suf.</i> | מֶלֶכוֹהֶן | סְתֵרוֹהֶן | חֲרֵבוֹהֶן | נַעֲרוֹהֶן |
| <i>gr. suf.</i> | מֶלֶכְתֵּיכֶם | סְתֵרְתֵּיכֶם | חֲרֵבְתֵּיכֶם | נַעֲרְתֵּיכֶם |

sides double embroidery

| | | |
|-----------------|-----------|------------|
| DU. <i>abs.</i> | יָרֵכַיִם | רִקְצָהִים |
| <i>const.</i> | יָרֵכַיִת | |

2.

| | counsel | vengeance | cry | sucker |
|----------------------|-------------|---------------|---------------|----------------|
| SING. <i>abs.</i> | עֲצָה | נִקְמָה | זַעֲקָה | יוֹנָקָה |
| <i>const.</i> | עֲצַת | נִקְמַת | זַעֲקַת | יוֹנָקַת |
| PLUR. <i>abs.</i> | עֲצוֹת | נִקְמוֹת | זַעֲקוֹת | יוֹנָקוֹת |
| <i>const.</i> | עֲצוֹת | נִקְמוֹת | זַעֲקוֹת | יוֹנָקוֹת |
| SING. <i>l. suf.</i> | עֲצָהּ | נִקְמָהּ | זַעֲקָהּ | יוֹנָקָהּ |
| <i>gr. suf.</i> | עֲצַתְּכֶם | נִקְמַתְּכֶם | זַעֲקַתְּכֶם | יוֹנָקַתְּכֶם |
| PLUR. <i>l. suf.</i> | עֲצוֹהֶן | נִקְמוֹהֶן | זַעֲקוֹהֶן | יוֹנָקוֹהֶן |
| <i>gr. suf.</i> | עֲצַתֵּיכֶם | נִקְמַתֵּיכֶם | זַעֲקַתֵּיכֶם | יוֹנָקַתֵּיכֶם |

3.

| | lips | twofold sloth |
|-----------------|------------|---------------|
| DU. <i>abs.</i> | שְׁפָתַיִם | עֲצֵלָהִים |
| <i>const.</i> | שְׁפָתַיִת | |

PART THIRD.

SYNTAX

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, or a pronoun, as *קָדוֹשׁ אֲנִי* *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, *עָנֹשׁ לַצַּדִּיק לֹא טוֹב* *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, *לֹא־טָהוֹר טָהוֹר* *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, **לֹא הַיְמִיתִים יְהוָה לְדָרְיָה** *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. **בֵּן** in a partitive sense, **יָצְאוּ בְנֵי־הָעָם** *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense **וּבְנֵי בָבֶל** *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison **כְּנֶזֶעַ נִדְאָח** (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. **אֲשֶׁר לֹא־הָיָה כָּמֹהוּ** *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or **בֵּן וְיָצַד** ... in the sense of *both ... and* **בְּעֹלָם הַשָּׁמַיִם וְעַד־בְּהֵמָה** *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition **לְ** *to*, **טוֹב לְהוֹדוֹת** (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition **טוֹב וַיַּבֵּחַ** (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun **מִן־הָאֱלֹהִים לִבְדּוֹ** *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, **נָפְלוּ בְנֵי־הָעָם** *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, **הֲגַדְתָּ עִמָּךְ** *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, **אִמּוֹ יָלְדָה** (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. **וְאֶלְהֵים** in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, קִרְיָי scil. הַתָּחָס. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיֹּאמְרוּ לְשָׁאוּל *and they told Saul* 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, קָרָא בָּבֶל *one called its name Babel*, i. e. *its name was called Babel* Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ עֲצָב *thou shalt not make unto thee a graven image* Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., הִבְיָאָה לְמוֹרָר לִבְךָ *apply thine heart unto instruction* Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes אִישׁ *man* is used as an indefinite subject, אִישׁ יִסְפֹּךְ *if a man* (i. e. any one) *can count* Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb וְשֹׁמֵעַ הַשָּׁמַיִם *and the hearer shall hear* 2 Sam. 17: 9, חֲרָשֵׁי חֲרָשִׁים *ploughers ploughed* Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun וְכִלְכֵּל מֶלֶךְ *and a king shall reign* Jer. 23: 5, Am. 9: 1, comp. בָּרוּחַ הַמָּוֶת *the death of him that dieth* Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb אֲדַבֵּר אֲדַבֵּר הָדָר *I shall speak whatever word I shall speak* Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular קָרָא, נִקְרָא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural קָרְאוּ, נִקְרְאוּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing כָּאֶחָד רֹדֵף *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, לֵילוֹת קָשִׁים כְּנִי-לִי *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase בָּאֵלֶיךָ *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or בָּאֵלֶיךָ *Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46*, and in the technical expression of the Levitical law עֲרֵכָה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections חָבִיטָא Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אֵל-יָרֵעַ בְּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21: 12, אָז הָיָה *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, **וַיִּצְרַח לְיִשְׂרָאֵל** *and Israel was distressed* lit. *it was strait to Israel* Judg 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres **וְהָיָה** *and it shall be* or *come to pass* Gen. 4: 14, **וַיְהִי** Gen. 12: 11, **כִּי רַב** *it is enough* Deut. 3: 26, **חַדְשָׁה** *it is hard* Deut. 15: 18, **וַיֵּאָר** *and it was light* 2 Sam. 2: 32, **חָרָה לְךָ** *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by **לְ** *to*, so, **לְךָ** *it is done*, all is over Mic. 2: 4, **יְהוָה** *it is sifted*, one sifts Am. 9: 9, **נִרְפָּא לָנוּ** *it is healed to us*, we are healed Isa. 53: 5, **יְהוָה** *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence **בָּגַשׁ הַחֲבִיר בָּגֶשׁ** Mal. 1: 11 (though followed by **בְּנִיחָה**), and so when the object is a clause **הָאֲחֵר** Gen. 22: 14, **נִיחָה** 41: 21, **הָעֵב** Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix **בְּחֹטֵא** *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus **וַיִּצְרַח לוֹ** *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while **וַיִּצְרַח לוֹ** *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; **וְהָיָה לוֹ** *it shall be* viz. the act just mentioned Gen. 21: 30; **וְהָיָה לוֹ** *and it became a custom* viz. what is immediately added Judg. 11: 39; **וַיִּשְׁלַח לוֹ** 2 Sam. 13: 39, whether **לוֹ** be supplied *it ceased to David* viz. his hostility to Absalom, or **לוֹ** be taken in the sense of **לוֹ** *it withheld David* from his hostility that he was comforted etc.; so **וַיִּשְׁלַח לוֹ** Ps. 69: 32, **וַיִּשְׁלַח לוֹ** Jer. 7: 31, **וַיִּשְׁלַח לוֹ** Ezek. 12: 25, which in ver. 28 takes as its object **וַיִּשְׁלַח לוֹ** Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs **וַיִּשְׁלַח לוֹ** *it is tempestuous* Ps. 50: 3, **וַיִּשְׁלַח לוֹ** *it snows* 68: 15, **וַיִּשְׁלַח לוֹ** *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, **אָמַרְתִּי** *I said*, **אָמַרְתָּ** *thou saidst*, unless with the view of expressing emphasis or opposition, **וַיִּשְׁלַח לוֹ** *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context אַתָּה יָדָעְתָּ *thou knowest* (whether others do or not) Ps. 69: 6, 20, אֲנִי אֶמְלֶכֶּה *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, אֲנִי נָתַתִּי *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. אֲנִי חָטָאתִי *I have sinned* 2 Sam. 24: 17 with אֲנִי-הָיָה אֲחַיִּי-חָטָאתִי *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle כֵּן *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, אַתָּה *too* Lev. 26: 24, or כִּן *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with אֵל Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragoge future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, יְהוָה הוּא הָאֱלֹהִים *Je-hovah, he is the God* 1 Kin. 18: 39, אֲדֹנָי הוּא *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, אֲנִי הוּא מְלִיץ *I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; אַתָּה הוּא נֶקֶה תִּנָּקֶה *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a co-pula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, *הַדָּם הַזֶּה הוא הַנֶּפֶשׁ the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, *בְּיָמֵי עֶרְבֵי הַלַּיִל הָאֵלֶּה הוא אֲחֻזָּתָם the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by *נֶפֶשׁ* a soul or person, *אִישׁ* a man, *אָדָם* or *הָאָדָם* a man; the reflexive *self* by *נַפְשִׁי* with the proper suffix *מִנַּפְשִׁי my-self* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by *אִישׁ אֶחָד* a man his brother or *אִישׁ רֵעֵהוּ* a man his friend; correlatives, *one...the other* by *אֶחָד...וְהַשֵּׁנִי* Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or *אֶחָד...אֶחָד* Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by *הַזֶּה* bone or substance *הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה* the very same day Lev. 23: 14, and in a very few passages as some suppose by an emphatic *הוא* Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by *וְהַנֶּה* lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject *וְהַשָּׁמַיִם וְהָאָרֶץ* and *the heavens and the earth and all their host were finished* Gen. 2: 1, *וְאֲנִי וְהַנַּעֲרָה* and *I and the lad will go* Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אֲרִיָּה *a lion*, one of the species, Gen. 49: 9; הָאֲרִיָּה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and *God said, Let there be רָקִיעַ a firmament, etc., and God made הָרָקִיעַ the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; עֵץ...אֵשׁ Ex. 13: 21, but הָאֵשׁ... ver. 22, first אֵהָל then הָאֵהָל Num. 19: 14; אִישׁ Judg. 1: 24, but הָאִישׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר־יָאֵשׁ אֲשֶׁר לֹא הִלֵּךְ וְג' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְּאֹרִי *the greater light*, הַמִּקְטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַזֶּה *this mountain*, הַהוּא *that mountain*, or any descriptive phrase הַשְּׁנֵי הַקִּרְנִים *the two-horned ram* Dan. 8: 6, הַמִּזְבֵּחַ הַלְּפָנִים *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִיָּהוּ וְג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בְּיָמָיו מָחָר* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁקְתָּהּ the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחַלֹּץ the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרֵאָהּ the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּמַעְרֵה הַר in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְּלִיץ the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּנִּי the thorn-bush* such as grew in the desert Ex. 3: 2, *הָאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַנָּעַר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַכּוּשִׁי the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַיָּסֵדֶה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הָאִשָּׁה the woman* who belonged in the house, *הַמִּטָּה the cover* which she had or which was commonly used for the purpose; *הָאִשָּׁה הַמִּצְרַיִת the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצִּדְעָה the leprosy* Lev. 13: 2 or *הַצִּדְעָה* ver. 12, *with blindness* *בְּעִוְרִים* Gen. 19: 11, *בְּעִוְרִין* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַשִּׁנְעָה and הַשִּׁנְעָה madness*, *הַתְּהוֹמָה and הַתְּהוֹמָה astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּלְתָּהּ the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַקִּינֹר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανε Δαυὶδ τὴν κινύραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַזֶּמֶן the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַזֶּמֶן הַזֶּה* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. *בְּזֶה* at this time, now Judg. 13: 23, but at the time of the action here supposed i. e. then, in that case Judg. 21: 22, at the proper time Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, he offered a bullock and a ram *בְּמִזְבֵּחַ* on the altar i. e. on each of the seven altars Num. 23: 2, I hid a hundred men fifty by fifty *בְּמַעְרָה* in the cave i. e. in each cave 1 Kin. 18: 13, *לְאִישׁ* to the man i. e. each man Gen. 45: 22, *לְבֵית* for the house i. e. each house Ex. 12: 3, *לְיוֹם* for the day i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, *לְאִישׁ* to a man i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, *הַבַּיִת* the house viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, *הָאֱלֹהִים* the Lord Isa. 1: 24, *הָאֱלֹהִים* the (true) God, *הַשָּׁמַיִם* the heavens, *הָאָרֶץ* the earth Gen. 1: 1, *הַשֶּׁשֶׁשׁ* the sun Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, *הַחֶרֶב* the sword devoureth one as well as another 2 Sam. 11: 25; they shall mount up with wings *בְּנִשְׁאָרִים* as the eagles Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, where there is *הַזָּהָב* gold Gen. 2: 11 LXX. *τὸ χρυσίον*; the king made *כֶּסֶף כִּדְמָה* silver like stones 1 Kin. 10: 27; swallowed up *בִּין יַיִן* of wine, led astray *בְּחֵמְדָּה* by strong drink Isa. 28: 7; where shall *הַחֲכָמָה* wisdom be found? Job 28: 12 LXX. *ἡ δὲ σοφία*; there is a superiority *לְחֵמְדָּה* to wisdom above folly like the superiority *לְאוֹר* of light above darkness Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חָכְמָה denotes *wisdom* in any relation, *multitude of years shall teach wisdom* Job 32: 7, 38: 36, חָכְמָתוֹ is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. חָכְמָהּ *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חָכְמָה *wisdom to do all work* Ex. 36: 1, חָכְמָהּ *wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge הַיְּשָׁרִים וְהַיָּסוּדִים the righteous and the wicked* Eccl. 3: 17; *the proverb of הַחֲכָמִים the ancients* 1 Sam. 24: 14, הֶעָלִית *the escaped* Gen. 14: 13, הַאֲוִרִים *the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הַיְּעִי *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַתְּרִיָּא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמְשַׁחֲרִית *the one destroying* i. e. destroyers 1 Sam. 13: 17; כְּשֶׁבֶר *like the sheaf* i. e. sheaves Mic. 4: 12; וְהַחֲמוֹר ... וְהָאֵלִים ... וְהַחֲמוֹר ... וְהָאֵלִים 2 Kin. 7: 10; הַמַּעֲדִיק is contrasted with הַיְּשָׁרִים Ps. 37: 16. So some explain הַנָּעִר Num. 11: 27 as equivalent to הַנְּעָרִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הֵמָּנָה Gen. 2: 9 and elsewhere, הַמָּצֵר 1 Kin. 10: 19, 2 Chron. 9: 18 and בְּתָרִיב Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הַחֲלֹבֵא *who went* Josh. 10: 24, הַיֵּיחֵד *that shall be born* Judg. 13: 8, הַיִּחְדָּשׁ *which he sanctified* 1 Chron. 28: 28, הַנִּתְּחַצֵּא *who are present* 1 Chron. 29: 17, בְּהַכְּסִין *into (the place) which he prepared* 2 Chron. 1: 4, הַמְּוֹלְדֵּלָה Gen. 21: 3, הַבָּאָה Gen. 18: 21, 46: 27, Job 2: 11, הַמְּצָבָה Ruth 1: 22, 2: 6, 4: 3, הַמְּרָאָה 1 Kin. 11: 9, הַתְּחַלְּלָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הַמִּלְלָה *what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens* Deut. 32: 1, הַיָּרְדֵּן *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַחֲרָשִׁים *ye deaf*, הַחֲרָשִׁים *ye blind* Isa. 42: 18, הַיֹּשֵׁבָת *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, נָבֵר *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) נָשִׁים שְׂאֵנִיּוֹת *O careless women* Isa. 32: 9, אֲבָרִים *O ye husbandmen* Joel 1: 11, נָשִׁים

ye children Prov. 4: 1, אֶרֶץ *O land* Eccles. 10: 16, 17, עֲקָרָה *O barren* Isa. 54: 1.

c. Like the Greek *πᾶς*, when followed by a definite noun כָּל means *the whole* or *all* כָּל־הָאָרֶץ *the whole earth*, כָּל־הָעָם *all the people*, כָּל־הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל־הָאֲנָשִׁים *all the men* Deut. 4: 3, כָּל־הָעִירִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל־בֵּית *every house* Isa. 24: 10, כָּל־דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל־עֵץ *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל־רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל־עֲמָלָה לֹא יִהְיֶה *no work shall be done* Ex. 12: 16, אֵין כְּלִי־חֵדָּשׁ *there is no new thing* Eccles. 1: 9, לֹא יִהְיֶה כְּלִי־חֵדָּשׁ *neither can any god* 2 Chron. 32: 15. Comp. οὐ δικάσεται πᾶσα σὰρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּנֶזֶן *as (the) a nest*, Isa. 10: 14, כְּסֵפֶר *as (the) a scroll* Isa. 34: 4, *like rending* הַקִּידִי (the) *a kid* Judg. 14: 6, *as* הַדְּבָרִים (the) *bees do* Deut. 1: 44, כְּשָׁרָב *as (the) scarlet*, כְּסֹלֶג *as (the) snow*, כְּחֹרֶם *as (the) crimson*, כְּצֹלֵל *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּסִילִים *like foxes* Ezek. 13: 4, כְּצִבְאִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּוֹיִם הַלְּיוֹן וְהַדָּבָר *the lion and the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בְּחֶמֶד וּבְכֶסֶד וּבְזָהָב *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* וְהָיָה וְהָיָה וְהָיָה *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase וְהָיָה הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the day* in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּלְל *the lord*, בַּאֵל *Baal*, הַשָּׂטָן *the adversary*, סָטָן *Satan*, הַנָּהָר *the river*, הַיַּרְדֵּן *the Euphrates*, הַיַּרְדֵּן *the descending* (stream), הַיַּרְדֵּן *the Jordan*, once poetically הַיַּרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׂדֵד *the plain*, שָׁרוֹן *Sharon*, הַלְבָּנוֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, *Bashan*, הַגִּלְעָד and גִּלְעָד *Gilead*, הַחֶרְמֶל *the garden*, חֶרְמֶל *Carmel*, הַחֲצִי *the circuit of the Jordan*, הַמִּצְפָּה *the watch-tower*, מִצְפָּה *Mizpah*, הָאָדָם and אָדָם *the* (first) *man*, אָדָם *Adam*, הָאֱלֹהִים and אֱלֹהִים *the* (true) *God*. In הַחֲצִי שֵׁבֶט מְנַשֶּׁשֶׁה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article כַּשְׁדִּיִּם *the Chaldeans*, but הַכַּשְׁדִּיִּם Jer. 37: 8, 9, פְּלִשְׁתִּים *the Philistines*, but הַפְּלִשְׁתִּים 1 Sam. 17: 52; אֲרָמִים *is used as a proper name* 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַיַּרְדִּים, § 53. 2. a. Symbolical like real names do not receive the article, בְּגִידֵי הַיָּרֵדָה *Treacherous Jer.* 3: 7, קָשָׁבָה *Apostate* ver. 6, בִּלְהֵ רֹבֹב Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִי *our father*, שְׁמוֹ *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the* (other) *half of them* Josh. 8: 33, opposed to a preceding הַחֲצִי *one half of them*; see also כְּבִרְתָּהּ Isa. 24: 2, בְּתוֹךְ הַאֹהֶל *in the midst of my tent* Josh. 7: 21, בְּתוֹךְ הַקֶּבֶד *in the midst of its fold* Mic. 2: 12, כָּל-הַיְּהוּדִיָּה *the whole of its women with child* 2 Kin. 15: 16; in לְפָנֶיהָ Prov. 16: 4 it distinguishes the noun מַלְכָּה from the preposition לְפָנֶיךָ. In נְבִיאָם Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמִּצְחָה *the* (one) *smiling him* Isa. 9: 12, הַמְּבִיָּה *the* (one) *bringing thee up* Ps. 81: 11, הַמְּצַלֵּה *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, דְּבַר יְהוָה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בְּפִרְיִי בְּעֵשְׂרִי *the first-fruits of thy la-*

bours, נְשִׁירְבָּנו, *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעֵלָה טוֹלָה הַמִּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֶׂה מְלָאכַת עֲבוּדָה בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף הָאִישׁ *a man's hand* 1 Kin. 18: 44, הַכַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֶלֶּיָּם *a man of God* 1 Kin. 13: 1, אִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאָךְ אֶלֶּיָּם *an angel of God* 1 Sam. 29: 9, מַלְאָךְ הָאֱלֹהִים *Judg. 6: 20*, מַלְאָךְ יְהוָה *ver. 21 the angel of God or of Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַיְּשִׁבִּי בַּאֲהָלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֹהֶל שָׁמָּה *to the tent viz. Sarah's* Gen. 24: 67, הַפִּיץ הַרְרִי הָאֵלֶּיךָ *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַחֲזִקָה שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲרוֹן קְלִי־הָאֲרֶן *Josh. 3: 11*, Esth. 6: 1; so after Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַסֵּפֶר הַמִּקְנָה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בֶּן־יְהוֹנָדָב *the Benjamite*

Judg. 3: 15, *בֵּית הַשֵּׁמִי* *the Bethshemite* 1 Sam. 6: 14, *בֵּית הַלֶּחֶמִי* *the Bethlehemite* 1 Sam. 16: 18, *אֲבִי הַזֹּזֵר* *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form *הָאִיזֵזֵר* Num. 26: 30; *בֵּית הָאֵלִי* *the Bethelite* 1 Kin. 16: 34, *הַצִּי הַמִּנְחָה* 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, *מְלָכֵי אֶרֶץ* *kings of (the) earth* Ps. 2: 2, *אֲבִי שֶׁמֶשׁ* *in the presence of (the) sun* Ps. 72: 17, *אֲמַר בֹּקֶר* *(the) watchman says, (the) morning comes* Isa. 21: 12; *וְלָקַח וְנָתַן* *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases *וְשָׁמַיִם אֶרֶץ* Gen. 2: 4, Ps. 148: 13, *כָּהֵן שֹׁמֵר וְאֶרֶץ* Gen. 14: 19, 22, *חַיִּיתָ הָאֶרֶץ* but *חַיִּיתָ אֶרֶץ*, *אֶרֶץ אֲבָשׁ* except Ps. 59: 14; or words *בְּיָד* but *וְהַשְׁמִידָהּ*; several of these seem to have assumed almost the character of proper names *אֹהֶל מוֹעֵד* *the Tent of meeting*, *בֵּיתוֹ* *the Dwelling-place* 1 Sam. 2: 29, 32, *אֱלֹהִים* *God*, *כְּלִיזָה* *the most High*, *קָדוֹשׁ* *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, *שֹׁמֵר* *the Almighty*, *אֱלֹהֵי צָבָאוֹת*, only four times *אֱלֹהֵי הַצְבָּאוֹת* *the God of hosts*, *נְאֻם* *the region of the dead*, *הַבַּל* *the world*, *הַיָּם* *the abyss*, *צָפוֹן* and *מְצֻזָּה* *the north*, *הַיָּדֵן* only once *הַיָּדֵן* Zech. 6: 6 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, *בְּעֶרְבַּי* *at evening-time* Gen. 24: 11, *קֶזֶחַ שֶׁמֶשׁ* *sunrise* Deut. 4: 47, *עַד אַחֲרֵייתָ שָׁנָה* *to (the) year's end* Deut. 11: 12, *שָׂר צָבָא* *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as *רָאשׁ* *(the) head* Isa. 37: 22, *פָּתַח יָד* *the hand* Gen. 37: 22, *לָקַח בְּיָד* *the hand upon the mouth* Mic. 7: 16, *בְּיָד* *with the hand* 1 Sam. 19: 9, *נִפְּצָה* *upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, *פָּתַח עֹרֶךָ* *the back and not פָּתַח the face* Jer. 2: 27, *קָרְן* *the horn* 1 Chron. 25: 5, *מִפְּתֵל הַרְגֵל וְעַד-רֹאשׁ* *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, *בְּרֵאשִׁית* *in the beginning* Gen. 1: 1, *LXX ἐν ἀρχῇ*, so that it is not necessary to assume that this is in the construct before the following clause, *מִבְּרֵאשִׁית* *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as *גְּבֻלָּה* *and the border* Josh. 13: 23, *רָחֵב* *the breadth*, *קִיָּה* *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases: *אֶפְסָה אֲצִמָּה* *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot*, *arm-in-arm*, etc. So *פָּתַח אֶלְמָוִת* Gen. 32: 31, *פָּתַח אֶלְמָוִת* Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מָאִישׁ וְיֶלְדָּה *man and woman, young and old*, and *ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רַגְלֵי אִישׁ *footmen* Judg. 20: 2, אֲנִי-יָחִיד *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 הָיָה *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second *וְהַקְדָּשִׁים* *the (persons) decreeing unrighteous decrees* and *וְהַכְתָּבִים* *and writing, etc.* Isa. 10: 1, הַבִּל וְהַנֶּחֱרֵץ *O psallery and harp* Ps. 57: 9, הַחֶסֶד וְהָאֱמֶת *Neh. 1: 5 comp. Deut. 7: 9, 12, הַשְּׁפָט וְהַדִּין* (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶלְיָשָׁב וְאַחֲזַיָּהוּ.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, בְּסִרְכָּב וּבְסִפְיָוִים *both chariots and horsemen* Gen. 50: 9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3: 8, עוֹלָם יְלִיד *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כֵּל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד הַתְּבִלּוֹת *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נָבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, רִשָּׁה אֶחָד *1 Kin. 19: 4, 5, not a cluster but a solitary shrub*, פְּרֶשֶׁת אֶחָד *a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֶּן הָחָם *a wise son*

Prov. 10: 11, הָתֵן יָצָא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, תְּהִיָּה לְרַבִּים *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַגָּדוֹל הַיּוֹפֵי *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבִּים מַעַלְמִים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, זֶר כַּעֲשָׂהוּ *his strange work*, נִכְרִיָּה *his strange task* Isa. 28: 21, צַדִּיק עֲבָדִי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲדָשָׁה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַיָּקֵץ הַזֶּה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֶיךָ אַחֶיךָ *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name בְּרִיָּה *brother* Ps. 68: 28. In רֹשָׁה רָעָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הָיָה גָּדוֹל Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great etc.* So הַיְּשָׁבָה נִבְרָאָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֶרָה *the land, another than this, where etc.* Jer. 22: 28.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַגָּדוֹל הַגָּדוֹל *the great court* 1 Kin. 7: 12, הָאִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, הַבּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲשִׂיר *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּצָּחַן *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל-חַיָּה הַרֹמֶשֶׁת *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ הַבְּרִיָּה *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיֹּשֵׁב הַיָּשָׁר *he who walks uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix *רַגְלֶיהָ* *pedes ejus introcuntis*, *her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *מְנַחֵם הַלֶּחֶם* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *עֲלִיּוֹת חֵזֶם* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *שָׂלְמֵי הַרְבֵּה בָּאֵר* *very many garments* Josh. 22: 8, Deut. 8: 5, 2 Sam. 8: 8, 12: 2; so *בְּנֵי* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּנֵי אֹיְבֵי בָּשָׁר* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִישׁ מִדֶּהָאָרֶץ* *man of the earth* Ps. 10: 18, *נֹסְכֵיהֶם בָּרֶם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15: 1, *הָאֲנָשִׁים הַהֵם* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאָרֶץ הַשּׁוֹבָה הַזֹּאת* Deut. 9: 6, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִים* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הוּא* e. g. *הוּא הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הוּא הַלַּיְלָה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָעַמִּים הַנִּשְׁאָרִים הָאֵלֶּה* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה רָחֹץ* *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר* *this generation* Ps. 12: 8, *בַּלַּיְלָה הַהִוא* *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *יָמֵי יְהוָה* *this my oath* Gen. 24: 8, *אֲתָרֵי אֵלֶּה* *these my signs* Ex. 10: 1, 12: 3, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *קֵצַת הַבָּשָׂל*

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אֶרֶץ אֶפְרַתִּי הַזֶּה *that Ephra-
thite* 17: 12, 17, Jer. 40: 3 K'thibh, הַזֶּה *this sickness* 2 Kin. 1: 2, 8: 8,
Ps. 80: 15, הוּא מִיּוֹם Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מִקְוֶה אֶחָד *one place* Gen. 1: 9, תְּרִירָה הַאֶחָדָה *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24: 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד מִבְּנֵי אֶחָד פְּחוֹת *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הָרָרִי-אֶלֶּה; Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד אֶחֱיָיִם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַגִּבֹּשׁ אֶחָד Num. 28: 4, הָיְאֵשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah alone (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive בֶּן, which appears to be redundant אֶחָד בְּאֶחָד אֶבְיֹן *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14: 9, שִׁשִּׁים עָרִים *sixty cities* Deut. 3: 4, בָּיָאָה

טַשַׁת אֲלֻפִּים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלֻפִּים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֶזְרוֹת *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפִי *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral מֵאָה הַמֵּאוֹת *not two of the lights* but the *two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנִיִּם *the six branches* Ex. 25: 33, but by the preposition כֶּן, e. g. אֶחָד מִן־הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת מִשְׁמֵהֶם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֵנוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵימָה אֲנֵנוּ *we two* 1 Kin. 3: 18, שְׁנֵיהֶן *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁה *ye three*, שְׁלֹשָׁה *they three* Num. 12: 4, אַרְבַּעָה *they four* Dan. 1: 17, שִׁבְעָה *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִישֶׁה *thy fifty*, חֲמִישִׁי *his fifty* 2 Kin. 1: 10, חֲמִישֵׁיהֶם *their fifties* ver. 14, אֲנִי *my thousand* Judg. 6: 15, אֲלֵשֶׁכֶם *your thousands* 1 Sam. 10: 19, רִבְבָּהִי *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun 'in the absolute state, שִׁבְעָה בְּעֵלוֹת *seven steps* Ezek. 10: 22, כֶּכָרִים מֵאָה אֲלָה *twenty she-asses* Gen. 32: 16, מֵאָה אֲלָה *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָחוֹת *three leaves* Jer. 36: 23, שְׁלֹשָׁה סַבִּי חֶרֶב *three baskets of bread* Gen. 40: 16, אַרְבָּעָה כְּבָשִׂים *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת בָּנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, *אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה* *forty days and forty nights* Gen. 7: 4, *אַרְבַּע וְשָׁלֹשִׁים שָׁנָה* *four and thirty years* Gen. 11: 16, *עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים* *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as *אִישׁ* *man*, *נֶפֶשׁ* *soul*, *רֶגֶל* *footman* and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַצְבָּה* *culit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תֵּשַׁע כְּאֹזֶת שָׁנִים* *nine hundred years* Gen. 5: 5, *אַלֶּה אֶלֶף אַצְבָּה* *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, *חֲמֵשֶׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity *עֶשְׂרִים לָחֶט* *twenty planks* Ex. 26: 18, 19 but *עֶשְׂרִים עֲבָרִים* Ex. 36: 23-25, *שְׁלֹשָׁתֵּי עָשָׂר עָרִי* *thirteen cities* Josh. 21: 33, *אַרְבָּעָה הֶקֶל* Cant. 4: 4, *בְּאַרְבָּעִים צֶהָה* 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה עָשָׂר שָׁנִים* *eight years* 2 Kin. 22: 1, *שְׁלֹשׁ אַצְבָּה* *three cubits* 25: 17 K'thibh where the K'ri has *אַצְבָּה* Ex. 16: 22, *שְׁמֹנֶה אֶלֶף* Ezek. 45: 1. The tens are occasionally followed by the plural *שְׁלֹשִׁים בְּרֵאִים* *thirty companions* Judg. 14: 11, *שְׁמוֹנִים בְּנֵי־חַיִל* *eighty sons of valour* 2 Chron. 26: 17, *אַרְבָּעִים וּשְׁנַיִם הַלָּדִים* *forty-two children* 2 Kin. 2: 24, *אַרְבָּעִים אֲרִי־יָסֶה* Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 *הַיָּהוּדִים* is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, *לָשֶׁשׁ* excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרִים וְאַרְבָּעָה* *ten (shekels) of gold* Gen. 24: 22. *שְׁלֹשׁ כְּאֹזֶת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45: 22, *שְׁנֵי־לֶחֶם* *two (loaves) of bread* 1 Sam. 10: 4, *שֵׁשׁ־עָפָה* *six (ephahs) of barley* Ruth 3: 15. In measurements, the word *אַצְבָּה* *culit*

is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַצְבָּה* *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin. 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלֶּה בָּאַתִּים הַמֵּשִׁים* *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, *שִׁבְעִים וּשְׁלֹשִׁים וּבָיֵאת שָׁנָה* *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *בָּיֵאת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, *הַשְּׁנַיִם* *(the) two are better than* *הָאֶחָד* *(the) one* Eccles. 4: 9, *הָאַרְבָּעִים* *the forty* Gen. 18: 29, *הַחֲמִישִׁים הַיְּמִינִים* *the fifty righteous* ver. 28, *בָּתָּר בָּתָּר שְׁנֵי בָתָרָיו* *his two daughters* 19: 30, *אַרְבָּעִים יָמִים* *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix *חֲמִשָּׁה נְשִׁימוֹתָהּ* *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition *שְׁלֹשִׁים הֶקֶשֶׁת* *the thirty shekels of silver* Zech. 11: 13, *שֵׁשׁ הַעֲבָלִים הָאֵלֶּה* *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in *הַנִּיחָרִים* Ex. 28: 10. In a few instances it is given to the numeral and not to the noun *שְׁנֵים עָשָׂר וּפְּאֻלִּים* *the two hundred and fifty men* Num. 16: 35, *שָׁנָה הַחֲמִישִׁים* *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In *הָאַרְבָּעִים הַנְּלָרִים* *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article *הָאֵלֶּה הַשְּׁלֹשׁ* Deut. 19: 9, but more commonly it is given to neither *שְׁנֵים עָשָׂר* Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units *הָאֶלֶף הַשֵּׁשֶׁל הַמֵּאוֹת הַתְּשָׁעִים וְהָאֶלֶף*.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַיָּדְוָה עֶשְׂרִים the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד וְעֶשְׂרִים* Ex. 12: 18; or to the second, *אִישׁ תְּנִים הָעֶשְׂרִים the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in *הַבָּקָר תְּנִים-עֶשְׂרִים the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן יָנִי a second son* Gen. 30: 7, *בַּשָּׁנָה הַשְּׁלִישִׁית in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only *קְבוּצַת הַשְּׁלִישִׁי the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only *בֵּית הָעֶשְׂרִים תְּנִי* Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus *שָׁנָה year, תְּנִי הַרְבִּיעִית the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; *חֹדֶשׁ month*, Ezr. 10: 9; *יוֹם day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal *אֶחָד* is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called *הַשֵּׁנִי the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; *אֶחָד* or *הַיָּחִיד the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הַשֵּׁנִי the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *תְּנִי עֶשְׂרִים וְשֶׁבַע the twenty-seventh year* 1 Kin. 16: 10, *תְּנִי הָאַרְבָּעִים the fortieth year* Num. 33: 38, although this order is not always observed, *תְּנִי עֶשְׂרִים וְשֶׁבַע the thirteenth year* Gen. 14: 4, *עֶשְׂרִי חֹדֶשׁ the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. *תְּנִי עֶשְׂרִים וְשֶׁבַע*

שְׁמִינִיּוֹת *in the thirty-eighth year prop. in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שִׁבְעִיּוֹת *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנֵי אָזָח Ezr. 1: 1, Dan. 9: 1, 2, שְׁנֵי שָׁנִים Hag. 1: 1, 15, שְׁנֵי שָׁנִים Dan. 8: 1, but with the article הַשְּׁבִיעִי *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יָמִים *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִיּוֹת *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֲצִי...הָעָם *the half of the people...and the other half* 1 Kin. 16: 21; *they read* רְבִיעִית הַיּוֹם *the fourth part of the day*, וּרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number בָּאֵת הַמֵּאָה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אֶצְבָּע הָאֶצְבָּע *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֲשָׂרֹנָה *two tenths*, שְׁלֹשָׁה עֲשָׂרֹנָה *three tenths* and חֲמִשָּׁתִּים *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנֵי שָׁנִים *two by two* Gen. 7: 9, שִׁבְעָה שָׁבָעָה *by sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אֶחָד *once*, שְׁנַיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעָה *seven times* Lev. 26: 18, 21 or by means of the noun פֶּסֶע *stroke or beat*, פַּעַם *twice* Gen. 27: 36, עֲשָׂרָה *ten times* Job 19: 3 or רֵגֶל *steps*, שְׁלֹשׁ *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּסִימִים *the two princes* i. e. every two princes Num. 7: 3.

לְכֶבֶשׂ הָאֶחָד *for the one lamb i. e. each lamb* Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְשָׁלֹשׁ יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ti inserts the article. Fractional numbers may also be used distributively הַעֲשִׂירִית הַקֵּדוֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם אוֹ שְׁלֹשָׁה *two or three* אַרְבָּעָה אוֹ חֲמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשִׁיתָּהּ *first or in the first place* Lev. 5: 8, שְׁנִיָּהּ *in the second place* 2 Sam. 16: 19, or a *second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיתָּהּ *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

APPPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּיזֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אֶלְבִּינָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מְבֹרַךְ שְׁבִתָּהּ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדֵי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לִיר פָּיָא *Job 11: 12*.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הָיָה הַמֶּלֶךְ 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הָיָה הַמֶּלֶךְ 13: 39 *king David*, and only exceptionally רָבָה הַמֶּלֶךְ Hos. 5: 13, 10: 6, and לְבֹאֵל הַמֶּלֶךְ Prov. 31: 1; such combinations as הָרַר הַהוּא *mount Hor* Num. 20: 22, הַנְּהַר הַזֶּה *the river Ahava* Ezr. 8: 21, הָעָם הַזֶּה *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה Isa. 45: 19, אֲנִי הָיָה *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix מְבֹאֵר הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה הַלֵּל *Jehovah thy God*, הוּא עָבַר *he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבֶּקֶר הַנְּחֹשֶׁת the oxen the brass i. e. the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ קָמַח three measures (consisting of) meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעֵי-שָׁנִים רָעָב seven years (of) famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *אֲבָנִים אֲבָן rows (of) stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפָר days (which are) a number, i. e. such as can be readily numbered, a few* Num. 9: 20, *אֲמָרִים אֱמֶת words (which are) truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *כֶּסֶם כְּבָלִים* (instead of *כְּבָלִים כֶּסֶם*) *two talents (of) silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנֵי-יָמִים יָמִים two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשׁ שָׁבָעִים שָׁבָעִים three full weeks* Dan. 10: 3; *כֶּהָה אֶחָד אֶחָד צִדְדֵי-אֲדָמָה a pair of mules' burden (of) earth* 2 Kin. 5: 17; *כֶּהָה הָעֵצִים קָבָל double handful (of) toil* Eccles. 4: 6; *כֶּהָה אֶרֶץ אֶרֶץ מְעֹלָה a plowing strip (of) an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַיָּדֵינוּ הַמֵּשֶׁבֶת אֶלְעָזָר Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַנִּמְצָא אֵתוּ אֲבָנִים that which was found with each (of) stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *הָבָר... הַבְּרִי רִיבֹת, הַמְּבִיגִל... פָּחִים* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּהָב הַנֶּחֱבֹת the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַזָּהָב הַנֶּחֱבֹת*, Jer. 25: 15, *הָאֵבֶן הַלִּיָּן his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַכֶּדֶשׁ הָאֶחָד הַכֶּסֶם the one silver dish* Num. 7: 85, *נִרְיָהֶם זָהָב their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 10, 9: 4, 10: 21, 44: 24.

b. *כֹּל* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כָּל-הָאֱלֹהִים your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "the end of the matter, after the whole has been heard, is etc., nor Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who etc.*

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *מַיִם בְּרַכְיִים* *water reaching the knees* Ezek. 47: 4, *הַחֲזִיוֹן הַתָּמִיד* *the vision concerning the continual service* Dan. 8: 13, *כֶּסֶף לְסֵסָה* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׁלֵמָה מִסֶּסֶה* *whole stone (from the) quarry* 1 Kin. 6: 7, *הַמִּזְלֵג שְׁלֹשׁ הַתַּנְיִים* *the fork (with) three tines* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רִמְיָה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רִגְיָה* *pastured cattle* 1 Kin. 5: 3, *לֶחֶם לַחֲוֹץ* *water (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹאֵן צֶמֶד* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *וְהָיָה הָיִן תְּרִשְׁתָּהּ* Ps. 60: 5, *אֶל־הִים* Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים אֲרֵנוֹן* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הָאֲרוֹן הַבְּרִית* *the ark (of) the covenant* Josh. 3: 14, *הַכְּרֻבִּים הַבְּרָכָה* *the cherubim (of) the cherubim* 1 Chron. 28: 18, *הַנְּבִיאָה לְדָוִד* *the prophecy (of) Odel* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *יְנֵאִי שָׁדָי* *my false enemies* Ps. 38: 20, *בְּרִיתִי הַיּוֹם* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *צֶמֶן כְּצָרִים* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוָה צְבָאוֹת* *Jehovah (of) hosts* 1 Sam. 1: 3, *אֱלֹהִים צְבָאוֹת* Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct *הַמִּשְׁכָּן הַבְּנוּיָה* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוָה אֱלֹהֵי צְבָאוֹת* *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In *הַגָּדִים הַרְבֵּעִים* 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in *בְּנֵי אֲדִירִים* Judg. 5: 13, though more probably it means *nobles (of) the people*; in *בְּרִכְתָּם הַרְחֵקֵם* Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

b. This subordination likewise occurs when a familiar phrase is abbreviated *פַּר הַשֵּׁנִי שֶׁבַע שָׁנִים* *the second bullock seven years (old)* for *בְּרִשְׁבַּע שָׁנִים* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *גְּבוּרַת הָיִל בְּלִמְדָּתָהּ* *men of strength (for) the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קִדְקֹד שֵׁנָה הַחֲהֹנָה *the hairy crown* (of) *him that goeth etc.*, or the verb may have a double object *smite on his hairy crown him etc.* Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word שְׁנֵי צְרִיפִים הָיוּ בְּיָסָאֵל *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, חֵבֶר כְּסִלְכָּהָּ בְּלִבָּהּ *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, גְּדִלֹת חֹמֶה וּבָרִית *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָעָם הַזֶּה יְרוּשָׁלַם *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word כְּשֵׁנָה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct כֹּהֲנֵי הַשֵּׁנִיָּה *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun כְּשֵׁנִיָּה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 29: 7, or in apposition with a preceding noun מְעַלְמֵי כְּשֵׁנָה *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֶחָדָם הַשֵּׁנִיָּים *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכֵל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רִכְזָם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתָּךְ *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲכִלֵי עַמְּךָ *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבְּדֵי-אָרֶץ *the honourable of the earth* Isa. 23: 9, הַלֶּחֶם מִצֶּהָ *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So כְּסִיל עֵץ *birds of prey* lit. preying of birds Ezek. 39: 4, כְּסִיל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, חֲרָא אָדָם *wild ass of man* Gen. 18: 12, זֹבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֹלַת זְרוֹעְךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb בָּזֶלַת *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, בָּזֶלַת הַבָּאֵן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used לִרְקָה לִשְׁבֵּב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, חֲסִדְךָ רַב *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִיפֵּי אֲרָזֵי *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁירי הַשִּׁירִים *the song of songs*, שֶׁבֶד שֶׁבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כְּבִיר סוֹרֵרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, יְצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תוֹלְעַת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי הַתְּחִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי נִשְׁלָיִים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 23: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ קִלְקָלָה Num.

84: 2, הַמָּוֶה הַזֶּה *Lam. 2: 13*; הַר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. *a.*

4. The *material* of which the preceding noun is composed, נָחוֹם זָהָב *a ring of gold* Gen. 24: 22, כֵּלֵי-עֵץ *vessel of wood* Lev. 11: 32, קֶרֶן הַעֲזִים *the flock of goats* Cant. 4: 1, סֵרֵן טִיֵּל *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁלָל מַהֲלָה מִשְׁלָשִׁים *a journey of three days* Jon. 3: 3, מִשְׁלָל מִנִּי מִסְפָּר *the weight of a talent* 1 Chron. 20: 2, מִנִּי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34: 30, אֲדָמָה לְעוֹלָם *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11: 1, עֵץ פְּרִי *tree of fruit* Gen. 1: 11, גֵּיא הַחֲזִין *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן קֶהֱרֵקָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צִיּוֹן *God (who is) my rock* 2 Sam. 22: 3, הַר כְּרוֹם יִשְׂרָאֵל *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שָׁנַת הַמָּוֶה *the year of the death of the king* Isa. 6: 1, עֵת רַחֲמִים *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. *a.*, § 256. 2 and 2. *a.* This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, מְבָרָךְ קִדְשׁ *garments of holiness* Ex. 28: 2, זִבְחֵי-צִדִּיק *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction וְ *and* שֵׁם כְּבוֹדָהּ וְקָרְבָּנָהּ *thy name glorious* (lit. of glory) *and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, בֶּן *lord*, בֵּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ תֹּאמַר *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, בֶּן הַחֲלֻמוֹת *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן-שְׁמֹנֶה יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי-בִלְעֵל *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-בִלְעֵל *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בְּתוּלַת תְּשֻׁלָּה *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: הַר פֶּתֶן בְּרִשְׁתּוֹ *a fertile hill* lit. *a peak a son of fatness* Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective בִּי הַמַּיִם הַקָּדִים *the bitter waters* Num. 5: 18, 19, 23, 24, כְּלָאִיר רָעִים *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל קָדֵר *a strong force* Isa. 36: 2, דְּוָרָה רְבִיעָה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, חֲלֹנֵי תְּקִיעִים 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כְּלֵי הַקֶּטָן *vessels of small (capacity)* Isa. 22: 24, מַי בָּלָא *waters of fulness* Ps. 73: 10, כָּל-בֵּית הַגָּדוֹל *perhaps every house of great (size)*, though others render *every great (man's) house* Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, כָּפֹר בָּהֶם *few men* Deut. 26: 5, עֹלֶת הַבֵּייר *continual burnt-offering* Num. 28: 6, הַדָּם הַזֶּה *blood (shed) causelessly* 1 Kin. 2: 31, יָדֵי יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן דִּבְאָה *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֹהֵי בְּקִיב *a God nigh at hand*, אֵלֹהֵי מְרֹחַק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The source from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חוֹלַת אֶהֱבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The subject by which an action is performed, or in which an attribute inheres, אֶהֱבֵה יְהוָה *the love of Jehovah* i. e. *exercised by him* 1 Kin. 10: 9, הַכֶּמֶת טִלְבָּה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The object, upon which an action is directed, יִרְאֵה אֱלֹהִים *the fear of God* Gen. 20: 11, מִן-טִלְתֵּי הַיּוֹם *the rule of the day* Gen. 1: 16, אָבֵל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשִּׂדֶּה *the silver for the field* Gen. 23: 13, טָבֵר בְּתֵיכֶם *grain for the famine of your houses* Gen. 42: 19, יָרֵךְ בִּיטָר *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיַת יְהוָה *the zeal of Jehovah*, which he feels Isa. 37: 32, קִנְיַת הָעָם *the zeal of the people*, which is felt for them Isa. 26: 11; וְצֶהַק סֹדֶם *the cry against Sodom* Gen. 18: 20, וְצֶהַק-רָעָל *the cry of the poor* Prov. 21: 13; וְצֶהַק-רָעָל

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָם דֶּרֶךְ *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חָטְאוֹ *his wrong* i. e. done by him Ps. 7: 17, הָקָסִי *my wrong* i. e. done to me Gen. 16: 5; מִלְּכִי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מִשְׁתַּחֲוֶה with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; נָתַתְּ subj. Ps. 39: 11, obj. Ps. 38: 12; נָתַתְּ subj. Ps. 116: 14, obj. Ps. 56: 13; הִשְׁתַּחֲוֶה subj. Prov. 3: 11, obj. Ps. 73: 14; יָד (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַתְּפִלָּה Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשִׁיבָה נֶפֶשׁ *restoring the soul* Ps. 19: 8, אֹהֵב שְׁמִי *loving thy name* Ps. 5: 12, בָּאֵי שַׁעַר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשִׁיבָה אֵלַי *serving me* Jer. 33: 22, or an infinitive which they govern, מְשִׁיבָה קִים *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession מְשִׁיבָה אֶת־הַמֶּלֶךְ *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition אֶת־הַיָּדָוִינִים Hos. 13: 2 (2 a); but אֶת־הַיָּדָוִינִים Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object מְשִׁיבָה דָּמָר Dent. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, מְשִׁיבָה מִלְּחָמָה Mic. 2: 8, מְשִׁיבָה Ps. 18: 40, מְשִׁיבָה Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מְשִׁיבָה אֶת־הַיָּדָוִינִים *smitten of Gol* Isa. 53: 4, מְשִׁיבָה אִשָּׁה *born of a woman* Job 14: 1, מְשִׁיבָה רָשָׁע *devoured by pestilence* Dent. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, מְשִׁיבָה הַגִּירָה *girded with sackcloth* Joel 1: 8, מְשִׁיבָה הַיָּדָוִינִים *the man clothed with linen* Ezek. 9: 11, מְשִׁיבָה מִלְּחָמָה *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, מְשִׁיבָה מֶלֶךְ *on the king's reading* 2 Kin. 5: 7, מְשִׁיבָה הַיָּדָוִינִים *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, מְשִׁיבָה שְׁמוּאֵל *to call Samuel* 1 Sam. 3: 8, מְשִׁיבָה הַיָּדָוִינִים *to drive them out* Dent. 7: 17; or both subject and object may be expressed מְשִׁיבָה אֶת־הָאֵשׁ *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טִמְאָה לְשִׁפְתַּי *unclean as to lips* Isa. 6: 5, קָשִׁי לֵב *hard hearted* Ezek. 3: 7, נִשְׁבָּה לְבָשִׁים *rent as to garments* 2 Sam. 13: 31, נִשְׁבָּה לְבָשִׁים 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, ὡς ὁ ὀφθαλμὸς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי רֵימֹן *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural בְּנֵי יִשְׂרָאֵל צָרֻחַת בְּבִשְׁתָּם Gen. 42: 35, בְּנֵי בָלָאִים Isa. 42: 22, בְּבִלְיָם 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית אֲבוֹתָם *their claus or fathers' houses* 1 Chron. 7: 4, בֵּית הַבָּלִיִּת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְכֶם *your hand* Gen. 43: 12, רַגְלֵם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְבָּם *prophets out of their own heart* Ezek. 13: 2, כְּדִי בָנוּ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יְמִין *right*, צָפוֹן *north*, קֵצֶה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, בְּקוֹם אֶשֶׁר *the place where*, etc., Gen. 39: 20, עַל־דִּבְרֵי אֶשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד־חֲשִׁיבָה *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּהִי־לָהּ הַבִּרְיָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּבִיָּה וְהַחֵמָה *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיָּנִי טָבָחִית *drunken and not with wine* Isa. 51: 21.

a. So before הַר־יְהוָה used as a relative, הַר־יְהוָה *the mountain that his right hand has acquired* Ps. 78: 54, בְּקוֹם הַר־יְהוָה Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus *יוֹם* Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; *עַד* 2 Chron. 29: 27; *בְּרֵאשִׁית* Job 18: 21. Some would so explain *בְּרֵאשִׁית* Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated *שַׁבָּת שַׁבָּת* every sabbath 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, *רִאשֵׁי בָתֵּי* *רִאשֵׁי* the heads of the houses of their fathers Ex. 6: 14, *בְּנֵי יִשְׂרָאֵל* *בְּנֵי* the number of the tribes of the children of Israel Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, *פְּרִי-לֵבָב* *פְּרִי* the fruit of the greatness of heart of the king of Assyria Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows *הַרֵי מְרוֹם* *הַרֵי* the high mountains of Israel Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized *אֲבִי-מִלְכָּה וְאֲבִי* *אֲבִי* Haran the father of Milcah and the father of Iscah Gen. 11: 29, 14: 13, 24: 3, *אֱלֹהֵי אַבְרָהָם אֱלֹהֵי* *אֱלֹהֵי* the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated *אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב* *אֱלֹהֵי* the God of Abraham, Isaac and Jacob Ex. 3: 16, Gen. 14: 11, 19: 18, 20: 19, 28: 3, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun *רֹאשׁ עֹרֵב וְזֶעֶב* *רֹאשׁ* the head of Oreb and the head of Zeeb Judg. 7: 25, comp. Gen. 40: 20, *מֶלֶךְ סֹדֹם וְגֹמֹרָה* *מֶלֶךְ* the king of Sodom and the king of Gomorrah Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated *בְּנֵי יוֹכָד וְבְנֵי* Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest *חֲרֹשֹׁת פָּרָוֹה וְחֲרֹשֹׁת* *חֲרֹשֹׁת* the chariots of Pharaoh and his horsemen and his army Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun אֲבִינֵי הַיָּדָאֵל הַשְּׁלֵמִים *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נְחָרִי הַבָּשׁ *rivers, brooks of honey* Job 20: 17, הַיָּדָאֵל הַשְּׁלֵמִים Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though הַיָּדָאֵל may be in construction not with הַשְּׁלֵמִים but with הַיָּדָאֵל *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, הַגְּדוֹל הַיָּהוָה *the great work of Jehovah* Judg. 2: 7, זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, הַיָּהוָה הַגְּדוֹל *the mighty men of valour* Josh. 1: 14, אֱלֹהֵי זָהָב *his idols of gold* Isa. 2: 20, שְׁם קְדֻשָּׁתִי *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; הַיָּדָאֵל הַשְּׁלֵמִים הַיָּהוָה 2 Chron. 3: 11, since הַיָּדָאֵל is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, הַיָּדָאֵל הַשְּׁלֵמִים הַיָּהוָה *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus הַיָּהוָה הַגְּדוֹל הַיָּהוָה Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between כָּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל בְּלִי-חַיָּתָא *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect **הַאֲזַר הָהִיא** Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* **כְּלֵי מִלְחָמָה** *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, **גִּבּוֹרֵי צִיּוֹן** *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, **בְּנֵי-הַצֵּיִת** *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, **זֶבֶחַ הַזָּהָב** *the golden altar* Ex. 40: 26, **חֵצֵי הָאֶפֶלַח** *the tenth-part of an ephah* Num. 5: 15; **אֱלֹהֵי צְדָקָה** Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus **הַיָּמִין הָיְתָה הַיָּמִין** but **הַיָּמִין הָיְתָה הַיָּמִין** Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

c. He paragoric may be attached to a noun in the construct state, **וְעָמַד בְּקִדְמָתָהּ** *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names **בְּאֶרֶץ בְּנֵי-נֶפֶשׁ** *to Beersheba* Gen. 46: 1.

§ 260. The preposition **לְ** *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, **הַצֹּאֵן אֲשֶׁר לְאִבְהָהּ** *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. **בֵּיתוֹ לְאֵלִישָׁה** Gen. 37: 12, **הַבַּיִת לְאֵלִישָׁה** *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted **לְדָוִד** (a psalm) of David Ps. 11: 1, **אֲמֹנֶן לְאִחִינוֹם** *Amnon (son) of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, **וְאֵת לְטוֹבִיָּה** *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives **לְ** to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְזָבִי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Ezra 9: 1:

2. When the first noun is indefinite and the second definite, בֶּן יֵשׁוּ *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יֵשׁוּ 2 Sam. 20: 1 *is the son of Jesse*, § 249. 3), לְקַד לְשֵׁר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions קִזְבוֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמִישֶׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בִּשְׁנֵה הַחֲמִישִׁית לְמַלְכָּה *in the fifth year of the king* 1 Kin. 14: 25, בִּשְׁנֵה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַבְּרִי הַיְּהוּדִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שָׂרֵנִי לְכָל-הַקְהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל-יְתִיבוּתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ הַיָּדָן טוֹב הָיָה *the tree (was) good* Gen. 3: 6, הִיא הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרַת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25.

אֵלֶּה מִדְּהֵמָה *what are these?* Zech. 4: 5; מֶלֶכִּי *thou art my king* Ps. 44: 5; הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה רֵחָה *the earth was desolate* Gen. 1: 2; הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָיָה לוֹ כְּחוֹר *began (to be) dim* 1 Sam. 3: 2; וַיֵּחַל לִנָּח אִישׁ הָאֲדָמִי *and Noah began (to be) a husbandman* Gen. 9: 20; כִּתְּוִיךָ שֹׁנֵר *when thou ceasest spoiling* Isa. 33: 1, הַשֵּׁף לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed, etc.*

b. Simple existence is predicated by means of the particle הָיָה *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֹא וָלֵךְ Gen. 11: 30, אֵין רִיחַ Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it אֵין אֶחָד *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵיןָהָרָהֵקָה *thou art not letting go* Ex. 8: 17, הָיָה בֹרֵךְ *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once הָיָה is doubled for a strong affirmation 2 Kin. 10: 15, and הָיָה occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּי *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יוֹכֵל *the king is not he that can etc.* Jer. 38: 5; in Ex. 3: 2 אֵיןָהָיָה is a participle with הָיָה omitted § 93. a.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה הוא האלֹהִים *Jehovah is the God* 1 Kin. 18: 39, אֲבִיךָ אִישׁ *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 28: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קִטְרֵהּ הִנְבָּהּ *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִירֶיהָ עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּאֵרֹת *was pits, full of pits, as it were, composed of them*, Gen. 14: 10; *thy shoes shall be* בְּרִזָּל וְהָדָט *iron and brass* Deut.

33: 25, Ps. 155: 15; *the camp was בְּטָח security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צְדָקָה righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 אֶתֶּרֶץ אֵלֶיךָ *we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שָׁלוֹם peace, they are מִלְחָמָה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לֵב to him?* Gen. 29: 6, 2 Sam. 18: 32; thou art מְדַלֵּדֵלֶנִּי *delights* i. e. much delighted in Dan. 9: 23, equivalent to אֵינִי מְדַלֵּדֵלֶנִּי Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, *הַדָּבָר טוֹב the word is good* Deut. 1: 14, *הַחַסְדִּים הַגְּדוֹלִים his mercies are great* 1 Chron. 21: 13, *אֵלֶּה דּוֹלָרוֹת הַשָּׁמַיִם these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: *בְּלֵבִי דָבַר הָיָה the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדּוֹשֵׁן my mouth is the (one) speaking* Gen. 45: 12, *יְהוָה הַיָּשָׁר Jehovah is the righteous one* i. e. is in the right, and *I and my people are הַרְשָׁעִים in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 הַחָיִי and הַשָּׂחַ are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *טוֹבָה הַכְּמָה מִרֻבִּים* *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; *צַדִּיק אַתָּה מִמֶּנִּי* *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל-בְּנֵי-מִזְרָח* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּנֵי* *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, *הַיָּפֶה בְּנָשִׁים* *O fairest among women* Cant. 1: 8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12: 14, *טוֹבָם* *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֶנְדֹּל כְּךָ* *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, *וַיְהִי שֶׁמֶן כְּכֹל* *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יֹדֵעַ* *more*, *הִנֵּכְתִּי אֲדֵי אֲזַי יֹדֵעַ* *I was then more wise* Eccl. 2: 15.

b. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מִיִּי* *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, *קָטָן כְּךָ* *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to *מִן* in the following passages, in which an adjective, suggested by the context, must be supplied,

יָתֵר מִבְּאֵשׁ *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, בֵּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, צֹדֵד לְפָנֵי יְהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; חֲרִיבֹת אֱלֹהִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; צִיר-גְּדֹלָה לְאַלְהִים Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* בְּעֵצָה *more than* their joy at the time when etc. Ps. 4: 8, *making my feet* כְּאַיִלֹת *like the feet of the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 *טוֹב סִתְרָהּ כְּסִתְרֵי כֶסֶף the gain of it is better than the gain of silver.*

VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like הָיָה were not before them and יִהְיֶה shall not be after them* Ex. 10: 14; *the covenant which כָּרַתִּי I made with your fathers* Jer. 31: 32, *which אֶכְרַת I will make after those days* ver. 33; *what הָיָה has been is that which יִהְיֶה shall be, and what נַעֲשֶׂה has been done is that which נַעֲשֶׂה shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite קָלַךְ indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites קָרַדְי, קָרַדְי. In 1 Kin. 1: 46 יָשַׁב represents an action not at its termination but its commencement; so יָשַׁב Ruth 1: 15, יָאָ Dan. 1: 1. In Gen. 11: 5 בָּנֵה does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God בָּרָא created*, etc., Gen. 1: 1, *God נָסָה tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3: 13, *thou רָאִיתָ have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and *they did so as Jehovah צִוָּה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah יָרוּץ shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְדָּה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא מָוֹתָ O that we had died Num. 14: 2, לֹא הָיִינוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאֶה ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, in that day all the fountains etc. נִפְּקְטוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, Esau לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, blessed is the man, who הֵלֵךְ has not walked etc. Ps. 1: 1, so 14: 1, 28: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הֹלֵךְ went about (day after day) Num. 11: 8; הִשְׁמְרָה they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so קָנָה Deut. 12: 31 (illustrated by the following frequentative הִשְׁרַבֵּה), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (הִשְׁמַרְתָּ embraces the whole series of acts in the verses that follow), ver. 13 הִשְׁמַרְתָּ, ver. 23 הִשְׁמַרְתָּ, 2 Chron. 12: 11, הִשְׁמַרְתָּ 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, Noah הָיָה was perfect in his generations; Noah הִלְכָה walked with God Gen. 6: 9; Solomon בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past לו, now לָקַח he hath taken my blessing Gen. 27: 36; mine eyes רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, Jacob לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 **הִכָּהֵנִי** *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; **עָנִיתִי** Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* **אֲשֶׁר הִצֵּי** *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after **כִּי** Gen. 12: 4, 17: 23, 19: 33; after **כִּי** Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after **וְהָיָה** Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* **הָיָה** *had risen* and *Lot* **בָּא** *had entered* Zoar, *when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* **הָיָה** *went up* i. e. *was then going up* Gen. 19: 28; **בָּנִי** Gen. 11: 5 *not had built but were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, **וַיֵּרָא** *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after **וְעַד** *until*, *I will draw until* **כִּי יִסְּמוּ** *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; **אַחֲרַי** *after* Lev. 25: 48; **אִם** *if*, *if* **זָכַרְתִּי** *thou rememberedst me* (lit. *shalt have remembered*), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, **וְהָיָה** Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after **כִּי** *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. **וְהָיָה** Gen. 43: 9 with **אֶבְרָא** 44: 32; also **אֶחָדָה** and **רָאָה** in successive clauses of Job 19: 27, **רָחֵץ** and **רָחַץ** Isa. 4: 4, **וְהָיָה** and **הָיָה** 6: 11, **וְהָיָה** and **כִּי** Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* **וְהָיָה** *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי חֵן* *there would have been pleasure to me* Gen. 18: 12, *כִּי לֹא אָמַרְתִּי* not merely *who ever said* but *who would have said* (in any supposable case) Gen. 21: 7, *כִּי לֹא אָמַרְתִּי* *almost lay i. e. might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *שָׁמַעְתָּ ה' אֱלֹהֵינוּ* Isa. 48: 18 has been rendered *Oh, hearken* and *שָׁמַעְתָּ ה' אֱלֹהֵינוּ* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; *וְיִשְׁמְעוּ* Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *הַנְּסִיחַ ה' אֶת־עַדְוַת הַיָּדָיו* Job 21: 16, 22: 18 not *be far*, but *has been* and *is far from me*; *וְיִשְׁמְעוּ* Ps. 4: 2, *וְיִשְׁמְעוּ* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *וְיִשְׁמְעוּ* Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading *וְיִשְׁמְעוּ* (inf. and suf.) for *וְיִשְׁמְעוּ* Josh. 4: 24; for, though this is the only instance in which a preterite follows *וְיִשְׁמְעוּ*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *וְיִשְׁמְעוּ* with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *וְיִשְׁמְעוּ* e. g. *וְיִשְׁמְעוּ* lest he may have found 2 Sam. 20: 6, *וְיִשְׁמְעוּ* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעָה לִּי מַיִם* *I am thirsty* Judg. 4: 19 prop. *I have been thirsty* and (it is implied) *I am so still*; *הָאֲרֶץ מְלֵטָה* *is full of violence* prop. *has been* and *still is full* Gen. 6: 13; *נִדְעָה ה' אֱלֹהֵינוּ* *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *קָרָא ה' אֱלֹהֵינוּ* *they call* (have called and still call) Gen. 19: 22, *יִרְדּוּ ה' אֱלֹהֵינוּ* *totters* and *Judah נָפַל* *falls* Isa. 3: 8, *הִגִּידוּ ה' אֱלֹהֵינוּ* *they have declared and still declare* ver. 9, *הִגִּידוּ ה' אֱלֹהֵינוּ* *they have ruled and*

still *rule* ver. 12, נִחְשָׁבָה they have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר speaks, Isa. 1: 2 with ref-erence to the utterance just begun and still proceeding; כֹּה אָמַר thus saith *Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, lo this נָגַס toucheth (lit. hath touched) thy lips Isa. 6: 7; and הִנֵּה now mine eye רָאָה seeth (lit. hath seen) thee Job 42: 5, 2 Chron. 2: 12; הִרְבֵּיתִי I lift my hand to *Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְתִּי *we bless you* Ps. 129: 8, רָצִיתִי I counsel 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנָּחִיתִי I hereby announce Deut. 26: 3, 30: 18, הִזְדַּרְתִּי I call to witness Deut. 4: 26; נִשְׁבַּעְתִּי I swear Gen. 22: 16; קִבַּלְתָּ reigneth 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה is (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיוּ have been and are Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 was, were, and the fut. אֵינִי am Ruth 2: 13; הָיָה is like Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 was like; חָלָה ceases Job 3: 17; יָכַל is able, can Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָחַל it is a light thing 2 Kin. 20: 10, Isa. 49: 6; רַבּוּ are many Ps. 3: 2. (2) Denote a physical condition, אֲבַלְלִי languishes Isa. 19: 8, גָּבַהּ is high Isa. 55: 9, גָּדֹל is great Gen. 19: 13, זָקֵן is old (has become old) Gen. 18: 13, Josh. 13: 1, חָשֵׁךְ is dark (has become dark) Isa. 5: 30, טָבֵר are goodly Num. 24: 5, טָהוֹר is clean Prov. 20: 9, יָבֵשׁ is (has become) dry Joel 1: 12, 20, רָגַח is fair Cant. 7: 2, רָעָב has been and is grievous Gen. 18: 20, כָּלֵא is full Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמִיק is deep Ps. 92: 6, עָשִׁיר is rich Hos. 12: 9, קָרַר has soiled clothing as a mourner Jer. 8: 21, קָטָן is small Gen. 32: 11, רָם Deut. 32: 27. (3) Mental states or affections, including even those of an active nature אָבַל mourns Joel 1: 9, אָהַב loves Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), אֲשָׁמָה is ashamed Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח trusts 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר remembers Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חָבַה waits Ps. 33: 20, חָבַד desires Prov. 1: 22, חָרָה (anger) burns Gen. 4: 6, חָסַד confides Ps. 7: 2, הִפְסִיךְ delights in Isa. 1: 11, הִלֵּךְ Hi. hopes Ps. 38: 16, יָדַע knows Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נָאֵאָה is weary Isa. 1: 14, נִאָּס loathes Job 7: 16, נִפְלַח exults 1 Sam. 2: 1, צָדִיק is righteous Job 34: 5, עֲבָב has enough Isa. 1: 11, שִׂיחַ rejoices 1 Sam. 2: 1, שָׂנֵא hates Isa. 1: 14, שָׁנַן is at rest Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed* אֶתְּךָ *I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed* אֶתְּךָ *I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; הִנֵּנִי *thou drivest me out* (lit. hast driven) Gen. 4: 14, הִנֵּנִי *I establish* 9: 17, אָנֹכִי *I accept* 19: 21, הִנֵּנִי *I put forth* Ex. 9: 15, מִכְרָה *selleth*, is resolved to sell Ruth 4: 3, אֲנִי *I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 מֵאֵי בָּאֵי *whence have ye come*, but in Josh. 9: 8 מֵאֵי בָּאֵי *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future הֵנָּה, מֵהֵנָּה, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* בָּרֹחַ, *I am seeking* בֹּקֵשׁ, comp. Judg. 19: 18. *Why dost thou so?* is Ex. 5: 15 expressed in the future הֵנָּה, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite הָיָה because regard is had to what was already done. Hazeel asks, *why receivest thou?* using the part. הֵנָּה 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. הֵנָּה 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (*Use of the Tenses in Hebrew*, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox* יָדַע *knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah* רַחַם *pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred **נִהְיִיתִי** *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon* **נִפְלְאָה** *has fallen* Isa. 21: 9, *he* **נָשָׂא** *hath borne our griefs* Isa. 53: 4, *for I* **הִשְׁתַּבַּחְתִּי** *have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, **וְהָיָה** Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, **וְהָיָה** *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who* **וְהָיָה** *was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof *יָמִיתָ* he was to die 2 Kin. 13: 14; or conditionally, (would that I had died) for *אֶשְׁקֹיט* I would be at rest Job 3: 13; but (if it were my case) *אֶדְרֹשׁ* I would seek unto God Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so *יִאָּבְדוּ* may all thine enemies perish Judg. 5: 31; O that my grief *יִשָּׁקֶל* might be weighed Job 6: 2; all that thou commandest us *נַעֲשֶׂה* we will do Josh. 1: 16; deeds that *לֹא יַעֲשֶׂה* ought not to be done Gen. 20: 9; of the fruit of the trees of the garden *נֹאכַל* we may eat Gen. 3: 2, *לֹא תֹאכְלוּ* ye shall not eat ver. 3, mine ordinances *תִּשְׁמְרוּ* ye shall keep Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, *יָדַיִר* he can speak (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, *נָבִיחַ* we must die (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) *לְמַעַן יְבָרְכֶךָ* in order that my soul may bless thee Gen. 27: 25, against thee I sinned that *תִּצְדָּק* thou mightest be justified Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, *יָרַח* was to be avenged Gen. 4: 24, as had been promised ver. 15, *תִּבְרַח* subsequently stood around Gen. 37: 2, *יֵאָמַר* was going to say Gen. 43: 7, *יֹאכְלוּ* were to eat ver. 25, *הָיָה* was about to place 48: 17, *יִגְדֵר* would tell 1 Sam. 22: 22, *הָיָה* was then coming or subsequently came 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, *לֹא הָיָה*

was not heard 1 Sam. 1: 13, where *וַיִּשְׁתַּחֲוֶה* he was worshipping or was on the point of worshipping or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, *וַיִּנְתְּנוּ* they were watching for an omen 1 Kin. 20: 33, *וַיִּתְּרָה* was repairing 1 Chron. 11: 8, Job 32: 11, 12 (*וַיִּזְכֹּר* and *וַיִּתְּנָה* denote his attitude of body and mind while waiting), Isa. 42: 14, he fell into the pit which *וַיַּעַל* he was making Ps. 7: 16, *וַיִּשְׁאָה* when I saw 73: 3, *וַיִּכְסֶה* he was covering (as seen in vision) Isa. 6: 2, the house *וַיִּמָּלֵא* was filling with smoke ver. 4, *וַיִּסְעֲרוּ* whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so *וַיִּהְיֶה* Gen. 11: 6, *וַיֵּאָסֶה* 15: 4, *וַיֵּאָסֶה* 29: 8, *וַיִּרְאֶה* Deut. 4: 42, *וַיִּרְאֶה* 1 Kin. 8: 33, 35, *וַיִּרְאֶה* Isa. 7: 23, *וַיִּרְאֶה* 42: 4, *וַיִּרְאֶה* 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, *וְיִשְׁנֶה* if Joseph should hate us! Gen. 50: 15, *וְיֵאָסֶה* I should ascend Ps. 139: 8; so after *וְיֵאָסֶה* *וְיֵאָסֶה* why should he curse 2 Sam. 16: 9, *וְיֵאָסֶה* thou shouldest remember him Ps. 8: 5, Job 21: 15, or *וְיֵאָסֶה* why should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles *וְיֵאָסֶה* Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *וְיֵאָסֶה* I will inform thee Ruth 4: 4, *וְיֵאָסֶה* I will not know Job 9: 21, Ps. 101: 4, *וְיֵאָסֶה* I will arise Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶחָדָּא I shall find (I hope) i. e. *may I find* Gen. 34: 11, רָקָהְרָקָה let them burn 1 Sam. 2: 16, רָקָהְרָקָה 20: 13, Jer. 28: 6, רָקָה (joined with imperatives) 1 Kin. 21: 7, רָקָהְרָקָה shall it return, equivalent to *do you wish it to return* 2 Kin. 20: 9, רָקָהְרָקָה 1 Chron. 22: 12, Isa. 5: 19 (joined with parag. fut.), so after לֵי O if יִהְיֶה he might live Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, הֵאָמַלְתָּ thou mayest eat Gen. 2: 16, 14: 24, 42: 37, רָקָהְרָקָה Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, 20: 5, or with reference to a past transaction לֹא מִיָּדָהְרָקָה might not go up i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when shall becomes equivalent to *should* or *ought*, therefore אִם הֵאָמַלְתָּ shall leave Gen. 2: 24, 9: 6, הֵאָמַלְתָּ לֹא it ought not to be done 34: 7, Lev. 4: 2, Num. 23: 8, אִם הֵאָמַלְתָּ Judg. 14: 16, 1 Sam. 20: 5, רָקָהְרָקָה should Abner die 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, הֵאָמַלְתָּ Isa. 8: 19, רָקָהְרָקָה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when shall or shall not means *can* or *cannot*, רָקָהְרָקָה shall be numbered, will be capable of being numbered Gen. 13: 16, נִדְרָהְרָקָה could we know 43: 7, Num. 23: 13, הֵאָמַלְתָּ thou canst be bound Judg. 16: 6, 13, 1 Sam. 13: 19, הֵאָמַלְתָּ 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when shall means *must*, הֵאָמַלְתָּ thou shalt return Gen. 3: 19, הֵאָמַלְתָּ thou must give 1 Sam. 2: 16, אֶחָדָּא I had to restore Ps. 69: 5, הֵאָמַלְתָּ had to bring Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* יִהְיֶה it may be well Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* יִהְיֶה ye might know Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After הֵאָמַלְתָּ, pres. *in order that* יִהְיֶה it may be Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After פֶּן, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After כִּי imperf. Josh. 10: 13, Jon. 4: 5. After וְ pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After וְ as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כִּי as if it יִהְיֶה were Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* וְיִשְׁתָּקֵט that the sea may be quiet (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. I took a bribe וְאֶתְּחַבֵּא that I might hide my eyes (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, I called him וְאֶתְּחַבֵּא that

I might bless him (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man* *אֱלֹהִים לֹא אִישׁ* that he should lie (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, *prea- it shall have a margin* etc. *לֹא יִקְרָע* that it be not rent Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle *אֲנִי*, thus, *אֲנִי אֶדְבַּר* let thy servant speak, *I pray thee* Gen. 44: 18, *אֲנִי אֶפְסֵה* let the wickedness of the wicked cease, *I pray* Ps. 7: 10.

h. The future is idiomatically used with *אֲנִי* and *בְּיָמַי* not yet, before, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* *אָכַלְתִּי מִכָּל* before thou camest Gen. 27: 33, *the lamp of God* *נֵר אֱלֹהִים* had not yet gone out 1 Sam. 3: 4; to the present *הֲיָדָעְתָּ* dost thou not yet know Ex. 10: 7; to the future, *that my soul may bless thee* *אֲבִיחַ בְּיָמַי* before I die Gen. 27: 4, *אֲנִי אֶפְסֵה* before they call, *I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּיָמַי* Zeph. 2: 2 and once with *אֲנִי* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people* *יִנְחֵם יְהוָה* saith your God Isa. 40: 1, the divine utterance though begun is not yet finished; *do ye not know?* *הֲיָדָעְתָּ* ver. 21, are you ignorant, and is this ignorance to continue? *why* *תִּבְכִּי* weepst thou? 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *וְעַתָּה* you see (now, if never before) ... *why* *תִּבְכִּי* do you persist in bringing 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness יְרוּשָׁלַם exalteth a nation Prov. 14: 34, it does so now and always will; *a son יָבִיר honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יַגֵּשׁ used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יַעֲשֶׂה did continually* Job 1: 5; *the daughters of Israel יֵלְכֶנָּה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, *אז ישיר משה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *באלק יבנהני* *brings me from Aram* Num. 23: 7, *אני יום אולד בו* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *למה לא מלאתי חיים* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יודיע דרכיו לבינה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הנהגה* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus כִּדְבַרְכֶּךָ Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. כִּי קִוִּיתִי 39: 8 not *what can I hope for*, but *what have I hoped* and *do I hope for*. כִּי יֵהְיֶה 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. הִתְחַלֵּיתִי Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *All the days that* הָיָה 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. הָיָה הַצֵּל 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, תֵּתְּנֵנִי ye shall pass ... עָבְרֵתֶם ye have passed Gen. 18: 5, יִכְסֹּתֵם shall cover them in all time to come ... יָרְדוּ they went down Ex. 15: 5, הִדְלֵה have ceased (past) ... יָנִיחוּ shall rest (continuous future) Job 3: 17, Ps. 9: 8, יִסְדָּה he founded it (original creation) ... יַכְוִינָה he shall make it firm (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא רָאָה *they will not consider* and *the deed of his hands* לֹא רָאָה *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ וְלֹא יֵדְעוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* יָרָא *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אָסְפָה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אֲבוֹתָיו *have consequently perished* Ps. 146: 4, so after a participle בָּרַךְ בָּרָךְ *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* הָאֲבִיר *shall perish*, yes, *hope* אֲבִירָה *has perished* Prov. 11: 7; *is it good that* תִּשְׁטָק *thou shouldst oppress etc. and that* הוֹפֵקָה *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 *עֲשֶׂהוּ . . . יִשְׁלַל* 44: 15, הִקֵּה . . . יִשְׁלַח Ezek. 33: 15, Joel 2: 6, אֲפִיר . . . יִשְׁאֵל Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, הִקֵּה *they are bending the bow*, and now בִּינְהוּ *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הִשְׁתָּחַיָה Isa. 5: 30. (5) Or a sequence from it הִסְתָּאִי *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; יִתֵּן *favour*

may be shown to the wicked, בִּלְיָיִךְ he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau* אֲחֵי עֵשָׂו subsequently *dispossessed them* Deut. 2: 12; *they were both naked* וְהָיָה וְלֹא אֶבְשָׁנוּ *and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, אֲנִי אֶבְשֶׁה 1 Sam. 2: 25, 3: 2 (*so that he could not see*), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (*so as to be good for nothing*), 52: 7 (*consequently fled*). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* אֲמֹת הָאָרֶץ *have heard*, וְיִירָאוּ *they will be afraid*; *pangs* אֲנָחַת *have seized upon the inhabitants of Philistia*; *then the dukes of Edom* בְּנֵי הָעֵדוּם *were troubled*, הָאֲדוֹמִים *trampling* יִדְבְּלוּ *shall seize them*, *all the inhabitants of Canaan* כָּל־בְּנֵי כְנָעַן *have melted*. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תִּשְׁמֹר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תַעֲזֹב* *ye shall not afflict any widow* 22: 21; *יָבִיא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *פָּדֵה* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יְהִי* *there shall be a holy convocation* Lev. 23: 7, but *יְהִי* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יְהִי* Lev. 19: 36 but *יְהִי* Ezek. 45: 10; or with the counsel of the sage *לֹא תִסֵּיג* Deut. 19: 14, but *אַל תִּסֵּיג* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא יִשְׁתָּה* Num. 6: 3 but *אַל תִּשְׁתָּה* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of *יִחַד* in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, *אֶצְמֶהָ* *I will celebrate*, I am resolved to do so, Ps. 7: 18, *נֵלְכָהּ* *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, *נִתְּקָהּ* *let us appoint a head*, and *נִשׁוּבָהּ* *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest *אֶתְּקֶהּ* *let me fetch a morsel of bread* Gen. 18: 5, *אֶעֱבֹרָהּ* *let me pass through thy land* Num. 21: 22; or an inward desire *אֶבְּקֶהּ* *I would like to eat* Deut. 12: 20; or simply consent *אֶבְּיָתָהּ* *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, *אֶלְכָהּ* *I must*

go into the gates of Sheol Isa. 38: 10, נִלְכְּדוּם we have to grope like the blind Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֲנִי־אֶעֱשֶׂה *I shall be eased of my adversaries* to one of purpose אֲנִי־אֶעֱשֶׂה *I will be avenged of my enemies*; אֲנִי־אֶדְבֹּר *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֲנִי־אֶדְבֹּר *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִכְרְתָה־בְּעֻמָּה *we shall make a covenant* Ezr. 10: 3 simply declarative, but נִכְרְתָה־בְּעֻמָּה with urgency *come! let us make a covenant* Gen. 31: 44; כֹּחַ־אֶפְקֹד *until I can wink as a voluntary act* Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with אֲנִי as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as הִנֵּה, הִנֵּה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with אֲנִי *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֲנִי־אֶעֱשֶׂה *I may atone as I would like to do* Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 68: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אֲלֵ is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֵאֲנִי necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 26: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, תִּהְיֶה *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh look out a man, and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness be upon us* Ps. 33: 22, תִּהְיֶה *do thou increase* Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission *let him go up or he may go up, and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, וַיִּשְׁׁרָא *who may lay his hand* as I wish he might Job 9: 33, *my eye shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise* וַיִּבְיֵן *and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative אַל is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. אַל is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-יִשְׁׁרָא Gen. 22: 12, אַל-יִשְׁׁרָא Ex. 16: 29. The future with אַל and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition. Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by אַל with the simple future, אַל-יִתְּחַשְׁׁרָא *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-יִתְּחַשְׁׁרָא *fear not* (thou needst not fear) Prov. 3: 25; אַל-יִסְּׁחָא *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, יִּפְּׁרָא

speak unto the children of Israel Lev. 1: 2, **מִלֵּא** *fill the men's sacks* Gen. 44: 1; exhortation or advice **שָׁכַחְךָ** *forget thy people* Ps. 45: 10, **שָׁבִי** *dwell in the land*, **וְעָבַדְךָ** *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty **תֵּנֵה** *give me a possession of a burying-place* Gen. 23: 4, **הִשָּׂה** *incline thine ear to me* **הַצִּילֵנִי** *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* **שָׁב** *dwell* Gen. 20: 15, **שִׂיחָה** *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, **הַטְּבִיחַ** *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, **רְדִי וְשָׁבִי** *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel **הֶ** is appended to the 2 masc. sing. **שָׁבָה וְאָכְלָה** *pray, sit, or do sit and eat* Gen. 27: 19, **שִׁמְרֵהָ** *O keep my soul* Ps. 25: 20, **שְׁמָעָה** *O Lord do hear*, **סִלְּחָה** *O Lord do forgive*, **הִקְשִׁיבָה** *O Lord do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle **אַל** prefixed, **הִסְתֵּר** *hide*.... **מָחָה** *blot out*.... **בָּרָא** *create*.... **הַחֵשׁ** *renew*.... **אַל-תִּשְׁלִיכֵנִי** *cast me not away*.... **אַל-תִּקַּח** *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by **לֵךְ** Gen. 23: 18 and once by **אַחַר** Job 34: 16, unless **בְּרִינָה** notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. **הַחֲזִיחַ** *make haste*, **עִירֵה** *awake*, **הִרְמֵה** *lift thyself*, **הִשְׁבַּחְהָ** *swear*, **הוֹצֵא** *bring near*, **הִקְשִׁיב** *attend*, only once **הִקְשִׁיב** Job 38: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמָעוּ* *hearken*, *הוֹסֵא* *spare*, *הַצֵּא*, *הַצֵּבֵה*, *הַצֵּבֵה* *deliver*, *הִרְדֵּה* *rouse*; *הָדָה*, *הָדָה* when used as particles of incitement *come!* invariably have the paragogic *הָדָה*; *הָבֵה*, *הָבֵה* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִרְאֵה* Gen. 27: 7, but Joseph giving direction to his steward *הָבֵא* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִצִּיחֵה* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הָיֵץ* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *הִלָּחֵה* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *הִלָּחֵה* *reign thou* ver. 14; Joel persuasively to Sisera *הִסִּיחֵה* *do turn aside* Judg. 4: 18, Abner to Asahel *הִסִּיחֵה* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *הִצִּיחֵה* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הָנֵה* *give, please, the portion which I bid you* *הָנֵה* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *הָנֵה* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *הָנֵה* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *הָנֵה* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *הָנֵה* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הָנֵה* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הָנֵה* *go down* ver. 15; Abner to David *הָנֵה* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *הָנֵה* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *הָנֵה* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *הָנֵה* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *הָנֵה* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *הָנֵה* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הָנֵה* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *הָנֵה* *go up* and *prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, *לֹא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere *לֹא* *תִּקְלָה* *thou shalt not curse him* Num. 23: 25, *לֹא* *תִּשָּׂא* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *אַל* *תִּשָּׂא* 2 Kin. 18: 28 but *אַל* *תִּשְׁמָע* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle *יֵאָמֶר* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; **נָא** follows the verb, except in negative clauses when it is prefixed with **אַל**, **אַל תִּשָּׁרָה נָא** *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul return, I pray thee* 1 Kin. 17: 21, **וְיָרָה אֱלֹהֵינוּ נָא** *pray let not my lord be angry* Gen. 18: 30, **הִבֵּט־נָא** *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle **אָנָּה** or **אָהָה** prefixed to the verb or to the person addressed **אָנָּה שָׁא נָא** *ah! forgive, I pray thee* Gen. 50: 17, **אָהָה יְהוָה זְכֹר־נָא** *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. **נָא** is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 **נָא** both precedes and follows the imperative. **נָא** with the simple future, **נָא יִשָּׁבֵר** Gen. 18: 4, **אֶל־נָא נִלְךָ** 2 Sam. 13: 25, **יִדְרֶה־נָא** 2 Sam. 14: 17, **נָא יִשָּׁבֵר** Jer. 38: 4, **יִדְרֶה־נָא** Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of **אָנָּה** or **אָהָה** Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without **נָא**, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, הָסִיר *he removed*... וְשָׁבַר *and he brake*... וְקָטַע *and he cut down*... וְכָרַח *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֶנְחֶם *I shall comfort myself*.... וְאֶנְקָמָה *and will avenge myself*.... וְאֶשְׁיָבָה *and will bring back*.... וְאֶזְכְּרָה *and shall purge*.... וְאֶסְרָה *and will take away*.... וְאֶשְׁיָבָה *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, בֵּרֵךְ *be fruitful*, וְרַבֵּה *and multiply*, וּמַלֵּא *and fill*.... וּכְבֹּשָׁה *and subdue it*, וְרָדָה *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וְהָיָה *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וַיֵּרָא* and it came to pass, if (i. e. whenever) *וַיִּבְרֹשׁ הַנָּחָשׁ אֶת הָאָדָם* the serpents bit a man, and he looked ... *וַיֵּחַ* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וַיִּקְרָא הַשֶּׁמֶשׁ חָם* they gathered it morning by morning and the sun grew hot *וַיִּמָּלֵךְ* and it melted, Ex. 16: 21, *וַיִּרְחַצֵּי* Ex. 40: 31 (see the frequentative future *וַיִּרְחַצֵּי* ver. 32), Num. 11: 8, *וַיִּרְחַצֵּי* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיִּשָּׁלַח* used to go up ... *וַיִּנָּחַן* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּקְרָא* kept calling ... *וַיִּצְעַר* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַח וַיִּבְרֹשׁ* and I will send them and they shall arise *וַיִּתְּנֵם וַיִּבְרֹשׁ* and shall go ... *וַיִּתְּנֵם וַיִּבְרֹשׁ* and shall describe ... *וַיִּתְּנֵם וַיִּבְרֹשׁ* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּתְּנֵם וַיִּבְרֹשׁ* and divide it Josh. 18: 4; *וַיִּתְּנֵם וַיִּבְרֹשׁ* he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּתְּנֵם וַיִּבְרֹשׁ* why wilt thou say *וַיִּתְּנֵם וַיִּבְרֹשׁ* and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּתְּנֵם וַיִּבְרֹשׁ* ... *וַיִּתְּנֵם וַיִּבְרֹשׁ* run .. and see .. and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 28, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁה and consequently he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְנִדְעָה, that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַיַּעַשׂ and yet I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous *וַיֵּרְאוּ כֵּן וַיִּשְׁתְּמוּ as soon as they saw, they wondered* Ps. 48: 6, or invariably repeated *וַיֵּצְאוּ כָּל־יְמֵיהֶם as often as they called them, they went from them* Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּירָאוּ and shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּתְּנוּקָהּ and he will give thee etc.* Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּבָּל that he should lie* Num. 23: 19; *Thou desirest not sacrifice וַיִּתְּנֶהּ else I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַיִּשָּׂא else I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַיֵּאָדָר to tell or that I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּחַי that my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me etc. וַיִּתְּנֶהּ that I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסְרֶה to remove or that he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִשְׁמָע יְהוָה *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְיִחְיֶה *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְהָיִיתְּ לְךָ נָשִׂיא *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְשָׁלַחְתָּ *that it may return*, וְשָׁבָה, *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand* etc. וְאֶתְּנָהּ *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְיִקְדֹּשׁ *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְיָדָעְתִּי *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְרָחַץ not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְיִתְּנָהּ *not merely that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְעָשִׂה *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וְיִמְצָא *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הוּרַד *was brought down* ... וַיַּקְנֵהוּ *and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיְהִי *and Jehovah was* .. וַיְהִי *and he was* וַיֵּרָא *and his master saw* ... וַיִּמְצָא *and Joseph found* ... וַיַּשְׁתָּר *and served* וַיַּעֲבֹד *and he made him overseer* וַיִּתֵּן *and all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב *and dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיִּצְרּוּ *they were distressed* . . וַיָּרִם יְהוָה *and Jehovah raised up judges* Judg. 2: 15, 16; a perfect, *I have hearkened* וַאֲשָׁמֶעַ and *heard* Jer. 8: 6; pluperfect, *had gone down* וַיִּשְׁכַּב וַיִּרְדּוּ *and lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* . . וַיִּהְיֶה וְהָסִירָהוּ *and the sword shall have come and taken him away* Ezek. 33: 4; optative, *O that we had been content* וַיִּשָּׁב *and dwelt* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּשְׁלַחְהוּ *and cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַתִּכְרַס *and dissolvest* Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַתִּבְרָא *and it stood then and still stands* Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיֵּשֶׁב *and he has sat and sits king for ever* Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַאֲזָרְזָר *then sang* (lit. *sings*) Moses . . . וַיֹּאמְרוּ *and they said* Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַתִּשְׁתַּחֲוֶה *she used to provoke her so that she wept* 1 Sam. 1: 7, Judg. 12: 5, וַאֲרָבָר *I have repeatedly spoken* . . וַאֲבָר לוֹ *and said to him* 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, וּכְשֶׁלַח *when Jehovah sent* . . וַתִּמְרֹד *ye rebelled* Deut. 9: 23; or to a participle *the Philistines were fighting* . . וַיִּלָּכוּ *and Israel fled* 1 Sam. 31: 1; or to a noun clause *Shem (was) one hundred years old and he begat* Gen. 11: 10; or a statement of time *on the third day* וַתִּשָּׂא *then Abraham lifted* Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now it comes to thee* וַתֵּלֶךְ *and thou faintest* Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַתִּשְׁתַּחֲוֶה *he prayeth to God* and *he accepteth him* Job 33: 28, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle *the king is weeping and mourning* וַיִּבְכֶּה וַיִּתְאֲבֵל *the king is weeping and mourning* 2 Sam. 19: 2, וַיִּרֶד *He brings down* . . וַיִּשָּׂא *and brings up* 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive וַתִּשָּׂא

when a wicked man returns ... וְיָשָׁב and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou* וְיִירָאָהְ that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, *a land of gloom* ... שֶׁמֶט and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וְיִשְׁחָק he shall deride every stronghold וְיִקְבֹּץ and shall heap up earth וְיִלְבְּדָהּ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וְיִשָּׁא there shall be found a man who וְיַעֲשֶׂה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. וְעָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וְיָלַךְ and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וְיִרְאָה and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* וְיִקְלָנִי and (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיִּמְחָא and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּעֲשׂוּ that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּרְבּוּ and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיִּבֶל Gen. 2: 2, וַיִּשָּׁב Ezek. 18: 2, by way of resumption וַיִּלְכֶּה Josh. 18: 8, 9, וַיִּשָּׁב Judg. 17: 3, 4, וַיִּבְרָא 1 Sam. 4: 12, 13, וַיִּהְיֶה 6: 19, וַיִּשְׁמְעֵהָ Ezr. 8: 25, 26, וַיִּלְכֶּה 10: 6, or for the sake of adding further particulars וַיִּלְבַּשׁוּ 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיִּצָּד but the righteous comes out Prov. 12: 13, Job 3: 26; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיִּשָּׁו but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּגְמְלוּ thus were finished Gen. 2: 1, וַיִּהְיֶה so it was 19: 29, וַיִּהְיֶה so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּמְלְכוּ viz. *there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וַיִּשְׁמְעוּ ... וַיִּשְׁתַּבְּחוּ and heard ... and bowed themselves Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought is* equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded וַיִּרְדּוּ and they took them down* Josh. 10: 27, וַיִּקְטְלוּ 1 Sam. 19: 5, וַיִּקְטְלוּ and each one burned incense not expressive of design as though it were וַיִּקְטְלוּ, § 275. 2. c, that he might burn incense 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּחַד and he is dead i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּהְיֶה and yet thou incitedst me Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled thou didst not tell me וַאֲנִי־לֹא־אָמַרְתִּי or I would have sent thee away Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיָּבֹא And it came to pass Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיָּבֹא Deut. 32: 8, וַיָּבֹא ver. 18, וַיָּבֹא 2 Sam. 22: 14 (where Ps. 18: 14 has וַיָּבֹא), וַיָּבֹא Job 33: 21, וַיָּבֹא Ps. 18: 12 (where 2 Sam. 22: 12 has וַיָּבֹא), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 יָרֵד: may have its proper jussive force, as the language of the person referred to, *let it be his*.

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וָאֶשְׁלַח and *I sent* of my own accord Gen. 32: 6, וָאֶשְׁמַרְתִּיהָ and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וָאֶבְרַחָהּ and *I carefully inspected* Ezr. 8: 15, וָאֶבְרַחָהּ and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וָאֶשְׁכַּבָּה Ps. 3: 6. וָאֶנְחַלְתִּיהָ Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away*, וָאֶנְחַשְׁתִּיהָ *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגּוּ shall err, וְנִתְּלָם and it be hid* (strictly 'shall have been hid' at the time)... וְנָשְׁבוּ and *they do* וְאָשְׁבוּ and *shall be guilty* ... וְנִדְעָה and *it shall become known* וְהִקְרִיבוּ then *they shall offer* וְהִבְיִאוּ and *shall bring* וְסָמְכוּ and *shall lay* וְשָׁחַט and *one shall slay* וְהִבְיִא and *the priest shall bring* וְטָבַל and *shall dip* וְהִזָּה and *shall sprinkle* וְיָחַץ וּמִן־הַדָּם fut. and *shall put of the blood*; 1 Sam. 15: 3 לֵךְ go *thou* וְהִכִּיתָהּ and *smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְחַנְּנָתָם and devote ye וְלֹא תִהְיֶה לְךָ fut. and thou shalt not spare ... וְהִתְחַנְּנָתָה pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God יהוה will be with me וְשָׁכַנְתִּי and keep me* etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man רֵבִיא should come to me ... וְהִצַּדֵּקְתִּי and I would do him justice* 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after לֵבָּן lest Gen. 3: 22, 32: 12, Ex. 1: 10, or לֵבָּן in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אֲלֵהֲיָדְךָ go not far away ... וְהִתְחַנְּנָתָם and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire נֶאֱמַר may thy word be verified ... וְפָנִיתָ and do thou turn ... וְשָׁמַעְתָּ and hearken 1 Kin. 8: 26, 28, 30, permission וְהָיָה thou mayest give it and he may eat it Deut. 14: 20, or necessity וְהָיָה they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time וְהָיָה they have enough ... וְהָיָה and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past וָרֶפֶס used to ascend ... וְהָיָה and watered Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אָמַרְתָּ if thou remember me (lit. shalt have remembered) ... וְשָׁמַעְתָּ then pray shew kindness Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, וְשָׁמַעְתָּ their judges have been thrown down (i. e. shall surely be thrown down) ... וְשָׁמַעְתָּ and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently וָרֶפֶס, I have set my bow in the cloud (i. e. I intend to do so) וְהָיָה and it shall be Gen. 9: 13, 17: 5, 6, 18, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite *קָדַם ה'רַחֵם* *Jehovah has now made room for us* וְאִנִּי and *we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ... וְלִקְחָהּ* *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (וְלִקְחָהּ connects with וְלִקְחָהּ ver. 5), וְנִשְׁלַח *I herewith send ... וְאֶסְפֶּה* *and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity *כִּי־לֵבִי שָׁכַב* *might easily have lain* (lit. almost lay) ... וַיָּבֵאתָ *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁמְעָהּ *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. וְנִשְׁמְעָהּ ver. 9) Deut. 4: 15, 29: 8, וְאֶבְרָתָהּ Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֹהֵב *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh* and the earth עֹמֶדֶת *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, he מִנְחָה וּמִקְטֹר *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נִרְאָה not only *feared* but *worthy to be feared*, בְּהִתְעַלָּל *worthy to be praised*, נְהַמֵּד *desirable*, נֶאֱכָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present הֹדֵחַ *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הֹדֵחַ), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּה, הִנְיָא, הִנְיָי *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נְתֹן *given*, בִּרְשָׁב *restored*, בִּרְחֹת *slain*, כְּפֻבֵּד *kept*, קָשִׁי *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, כָּח *dead* more frequently than *dying* or *about to die*, הֹצֵאִים *that went forth* Gen. 9: 18, הִבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַצֹּדֵדִי *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמִּכִּיִּים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לְקַחֵי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בִּטְחָה *trusting*, § 90, נִלְחָם *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ... ולוֹט יֹשֵׁב* and Lot (was) *sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ... וּבִגְדֵי קָרָעִים* with his *clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יְהוֹרִיִּם *coming down* 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נוֹלֵךְ (who shall then be) *born* Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד *who had told him* 2 Sam. 1: 13 or the relatively future *he did not tell him that he בָּיַח was about to flee* Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses הָיָה רֹעֶה was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne יִהְיֶה נָכוֹן shall be established for ever*, 1 Chron. 17: 4, *let their habitation be תִּשְׁמָה desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיָה בָּלִיִּם *were already circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense *יִקְרָאוּ בְּקוֹל רָם and they were read before the king*. The jussive הָיָה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בְּרִיָּה, אֲדָר, and in a few other cases. Jer. 2: 17 *בָּנָה בְּיָדָהּ בָּנָה seems best explained by the ellipsis of the relative in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, *אֵין פֶּה שָׁמָּה there was no one interpreting* Gen. 41: 8, *אֵין נָתַן I am not giving* Ex. 5: 10, *אֵין עֵשֶׂב straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them *לֹא יִשְׁמָךְ Job 29: 12*; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and חַיָּה לֹא not saving alive* Ps. 22: 30.

INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מה-יחזיקהו ה' בלם what doth your reproof reprove?* Job 6: 25, *אכל much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness shall be נְחִיָּה וְבִטְחָה quietness and confidence* Isa. 32: 17; the construct more frequently, either without ל, *לַעֲשׂוֹת צְדָקָה to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked are אֲבִירִים to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. *a*, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִלְמַד לַעֲשׂוֹת הַיָּשָׁר learn to do well*, *אֲצַדֵּק אֶצְרִי חֲבוּץ redress wrong* Isa. 1: 17, *until he knows בִּרְכָּיו הַטֹּב and they would not walk in his ways*, 42: 24, *thou wilt make us offscouring וְיָאֵס וְיָסֵא and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּךְ הַשֶּׁמֶל the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition ל *to*, *אֵינִי בֹהֵם בּוֹ לְהִלָּחֵם I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; ל is less frequently omitted in prose than in poetry, *I know not (how) וָאֵלָּא לֵיכָא to go out and to come in* 1 Kin. 3: 7, *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *ready to rouse leviathan* Job 3: 8. ל is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה בָּא in the year of Tartan's*

coming Isa. 20: 1, *עַתָּה וְעַתָּה קָדוֹר* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *בָּעָה* to finish, *יָרָא* to fear, *קָצַר* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *בִּן* from with the infinitive. Thus *Moses finished בָּעָה speaking lit. from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *לֵב* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *בָּעָה לְדַבֵּר* he finished speaking lit. to speak Gen. 18: 33, which is the more usual construction. *לִשְׁמֹר* he feared to dwell, Gen. 19: 30, but *בָּרָחָה* fear not to go down Gen. 46: 3. Ex. 3: 6, 34: 30; *הִחָזַק בָּעָה* from bearing Gen. 16: 2; *אֶשְׁלַח בְּהִבְעֵר* not to rain lit. from raining Isa. 5: 6, though the more usual construction would be *לְהִבְעֵר* not to rain Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *בִּן* is also used with the infinitive in other connections in a negative sense *his eyes were dim בָּרָא* so as not to see lit. from seeing Gen. 27: 1, *בָּעָה* not doing thy ways Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future *בְּיָדֶיךָ* Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better בָּעָה than to confide in man* Ps. 118: 8, 9, Eccles. 4: 17, though *לֵב* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *עָבַר לְהוֹיָה* too little to be Mic. 5: 1.

c. The preposition *לֵב* is used with the infinitive to express (1) design or purpose, *he went up לְעֹבְדָהוּ וּלְשִׁמְחָתוֹ* to worship and to sacrifice 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 35: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah לְעָמְדָה* so as to walk in his ways *לְשִׁמֹּר* to keep his statutes 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey לְעֵדָה* until he knows Isa. 7: 15; or to the Latin gerund in *do בָּרָא לֵב* spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 *אָמַר* by § 280. 2), *בָּרָא לְעֵשֶׂה* created so as to make, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *לְעֵבְדָהּ* at Joab's sending i. e. when Joab sent 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *אֲבִיר לְהוֹיָה* that which is to be Eccles. 3: 15, *כִּה־בָעָה* what is there to do i. e. what shall I do Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *הָיָה לְהוֹיָה* the sun was about to set Gen. 15: 12, Josh. 2: 5, *הָיָה לְהוֹיָה* they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *לְחַרֵּץ* one is to cut, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *אֵין לְהוֹסִיף* it is not possible to add to it and *לְהוֹסִיף* there cannot be taken from it Eccles. 3: 14, 2 Chron. 20: 6; necessity, *אֵין לְהוֹסִיף* is to bring out i. e. must bring out Hos. 9: 13, *לֹא לְהוֹסִיף* one must not make mention Am. 6: 10, Job 30: 6; propriety or duty *לֹא לְהוֹסִיף* is not to be registered 1 Chron. 5: 1, 9: 25, *לְהוֹסִיף* should one help the wicked 2 Chron. 19: 2, *לְהוֹסִיף* you ought to smite 2 Kin. 13: 19. In some instances it is doubtful whether *לֵב* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *at*, *עד* *until*, *על* *upon*, *לִפְנֵי* *in order to*, *לְכֵן* *because of*, *לִפְנֵי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *הָיָה* *to be* after a preposition, *he removed her מִמֶּלְכֻתָּהּ* *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּיֵצֵאֵם* *in their being created* i. e. *when they were created*; *in the day אֶתְּיָמָהּ* *of Jehovah God's making earth and heaven* Gen. 2: 4; *there was no water עַל הָעָם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וַיֵּשְׁבֵהוּ* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *הַיָּמִים הַהֵם* *the accepting of the person of the wicked* Prov. 18: 5, *הַיָּמִים הַהֵם* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is *בְּלֹא*, *I commanded thee לֹא לֵאמֹר* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* 2 Kin. 23: 10; with the prep. *בְּ*, *בְּלֹא* Num. 14: 16, Ezek. 16: 28, *בְּלֹא* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *בְּלֹא* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *הִנֵּה הָרֹג*, *lo! slaying oxen!* and *killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do הָסֵר הֵסֵר* *take away the hedge*, *פָּרַץ פָּרַץ* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* תָּרַק חֲרִיךְ *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* תַּעֲשֶׂה וְתַלַּח *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them* ... קָדַשׁוּם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפָא וְנָקָה *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. תִּחַח Josh. 3: 16, תִּרְחֹב, תִּרְחֹב, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, וַיִּחַקְלוּ *and they blew with trumpets* תִּפְצֹץ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* רָאִיתִי וְתָתִין אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְקָנוּ *and write the papers* וְכָתוּב *and seal (them)* וְהָיוּ *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *יָדֹב עִבְיָהוּ רִשְׁוֹר* (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *רָנּוּ הַחַיִּים וְשָׁבוּ* *the living creatures ran and returned* Ezek. 1: 14, *שִׁבַּח אֱלֹהִים* *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, *זָכוֹר* *remember the sabbath-day* Ex. 20: 8, *וָאָמַר* *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *כּוֹחַ הָמָוֶה* *thou shalt surely die*, Gen. 2: 17, *רָאָה רָאָה* *we plainly saw* Gen. 26: 28, *הָאִישׁ שָׁאֵל שְׂאֵל* *asked very strictly* Gen. 43: 7, *הָיָה הַיָּד הַזֶּה* *I have done very wickedly* 1 Chron. 21: 17, *לֹא הָשָׁמִיד אֲשָׁמִיד* *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *thou shalt not conceal him but יָרִיד בְּהִרְגָּו* *shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּי* or *אֲףִי* *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13, Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 53, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal *סָקַל* Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual *נִתְּחַל* Gen. 37: 33, H phl *יָגַר* 1 Sam. 23: 22, Hophal *יִגָּר* Ex. 19: 12, Hithpael *תִּתְּחַל* Isa. 24: 19; or one derivative species with another of like signification, *הִשְׁתַּחֲוֶה* Lev. 19: 20, *תִּתְּחַל* Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, *אָסַף* Zeph. 1: 2, Jer. 8: 13 (*אָסַף* and *סָפַף*), *אָדַשׁ* Isa. 28: 28 (*אָדַשׁ* and *דָּשׁ*), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future *וְיִ* is sometimes adopted in verbs joined with the abs. inf. *וְיִשְׁמְרוּ* Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb *לֹא יִתְּחַל* Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, *לֹא-יִתְּחַל* Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, *חָבַל חֲבֵלֶנּוּ* Neh. 1: 7, *הִיָּד-אֲחֵיהֶם* Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, *בִּהְגָּלוֹת נִגְלִיחַ* 2 Sam. 6: 20. The finite verb is repeated, *וְיִשְׁמְרוּ וְיִשְׁמְרוּ* 2 Sam. 15: 8 K'thibh, Jer. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, *קִרְיָה תִּשְׁמֹר* Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, *וַיֵּצֵא וַיָּשׁוּב* and *it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, *וַיֵּלְכוּ הֵלְכוּ* they *went on loving as they went* 1 Sam. 6: 12, *וַאֲדַבֵּר אֲלֵיכֶם וְדַבֵּר* and *I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, *וַיִּשְׁפֹּט שֹׁפֵט* he *judges, judges* i. e. *is always judging* Gen. 19: 9, *וַיֵּאָכֵל אֲכִילָה* he *is also forever devouring* Gen. 31: 15, *וַיָּבֹא בֹא* and *he shall come repeatedly* Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus *וְיָבִיאוּ אֶתְּךָ אֶל-מִצְרָיִם* will *also surely bring thee up* Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 *וַיְבָרֶכְהוּ בְרִיכָה* might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: *שָׁמַעְתָּ בְּקוֹלִי* may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb *הֵלְכָה וְנָשְׂאוּהָ* *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, *עָלָה וּבִלְחָה ... הָיָה עִלָּה* 2 Sam. 15: 30, *הֵלְכָה וּבִלְחָה* Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, *וַיֵּלֶךְ הַלֵּוִי וַיִּנָּחֵל* Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, *הֵלְכָה וְהָשִׁיחַ* ... *הַלֵּוִי* Judg. 4: 24; the finite verb is omitted in *הֵלְכָה וְהָשִׁיחַ* Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, *הָיָה הַלֵּוִי וְהָשִׁיחַ* Gen. 8: 5, *וַיֵּלֶךְ וַיִּנָּחֵל* 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, *הֵלְכָה וְהָשִׁיחַ* Josh. 6: 13, *הֵלְכָה וְהָשִׁיחַ* 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, *לְהַיְיֹוֹת* *in order to widows' being their prey* and *יִבְזֹוּ* *that they may plunder orphans* Isa. 10: 2, *בִּירְדָּה* *leading counsellors away spoiled* and *יַהֲרִיֵּץ* *he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוֹאִיל הָלֵךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסִיף עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בְּיָמֵיךָ הָלֵךְ *being early to go* or *going early* Hos. 6: 4, הֲוִיֵּל וְרָאֵתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכוּ *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבֵּי דַבָּרִי *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִעֲמִיקוּ שְׂתָרֵי הַמִּקְדָּשׁ *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיַּחֲדֹד וַיָּרָץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיִּסַּח שְׁלֵחַ Gen. 8: 10 *and he added to send* or וַיִּסַּח וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; תָּשׁוּב לִרְאוֹת Job 7: 7 *return to see* or תִּבְחָר יֵרָאֶה Eccl. 4: 7 *return and see* for *see again*; הֵבִיִּי לְבוֹא *brought near to come*, came near Gen. 12: 11, נִחַצְתָּ לְבוֹשֶׁךָ *didst hide thyself to flee*, flee secretly 31: 27, הִשְׁתַּדֵּר לְשִׂאֵל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִפְעִילָהּ לְהַקְדִּיר *he was wonderfully helped* 2 Chron. 26: 15 and קָשָׁה לְהַפְעִילָהּ *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אֵיבֵל נִכְחֵלֵנוּ *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא תִסְתַּעַר וְקָרָאתִיךָ *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*. Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַבֵּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וַיִּדְבַּר וַיִּמְצָאֵהוּ *I knew and might find him* i. e. *how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **לְ** the sign of the definite object; if a personal pronoun, it is suffixed either to **לְ** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוָה** ver. 7.

b. A noun, which is the direct object of a verb, may receive **לְ**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֱלֹהִים אֶת-אַבְרָהָם* *Abraham* Gen. 22: 1, or is made so by the article, *God saw אֱלֹהִים רָאוּ אֶת-הָאוֹר* *the light* Gen. 1: 4, a pronominal suffix, *take, now, אֲנִי אֶתְּבָרֵךְ* *my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called אֶתְּשֵׁם הַמָּקוֹם אֶתְּשֵׁם* *the name of the place* Gen. 35: 15. The particle **לְ** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **לְ** may be repeated before each of them, *I have given הָאֶרֶץ הַזֶּה לְכֵנִיזִי וְלְכֵנִזִּיזִי* *this land ... the Kenite and the Kenizzite, etc., etc.,* Gen. 15: 18-21; *they stripped אֶת-יוֹסֵף מִלְּבָשׁוֹ* *of his coat* אֶתְּכֵסֵּב מִלְּבָשׁוֹ *the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת־עֲמֻדָּה the pillar* 2 Sam. 18: 18; *and carver strengthened אֶת־צִלְחָה gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; *אֶת־פִּנְשׁ אָחִיר* 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵל** אֲדֹנָיִם *this ye shall eat* Lev. 11: 9; *put אֲדֹנָיִם this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; *אֶת־אֲחֵרֵי אֲשֶׁר־עָשְׂתָה אֵל אֶת־בְּנֵי־הָאֱלֹהִים whom they have cast into the prison* Jer. 38: 9; *he knew אֶת־אֲשֶׁר־עָשָׂה אֵל וְאֶת־בְּנֵי־הָאֱלֹהִים what his youngest son had done to him* Gen. 9: 24; *אֶת־הַיָּדָיִם אֲדֹנָיִם whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter **כֵּן**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, **אֵיֶשׁ** *any one, each* Ex. 21: 28, Num. 21: 9; **אֶחָד** *one* 1 Sam. 9: 3. With personal pronouns, **וַיְבָרֶכֶת אֹתָם** Gen. 32: 1, or **וַיְבָרֶכֶם** Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **אֶת־הַבְּרֹזֶקֶל נָפַל** *as for the iron, it fell* 2 Kin. 6: 5; **אֶת־כָּל־אֲנָשֵׁי חָרֵל** *as for all these (they were) men of valour* Judg. 20: 44; **אֶת־דְּוָקֵי־יָדֵי** *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13. Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **לֵ** occasionally stands in a similar manner before a noun placed absolutely, **לֵ כְּתִיבִים** Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵל** as the sign of the object in such passages as **אֵל בָּא הַהֹאֵל וְאֶת־הַלֵּוֹיִם** 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, **אֵל** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, **יָתֵן אֶת־הָאָרֶץ** *let the land be given* Num. 32: 5, **וַיִּגְדַּל לְרֵבְקָה אֶת־דְּבָרֶיהָ** *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֵל תֵּל בְּעֵינֶיךָ אֶת־הָרָעָה** *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, **לֵ וַיְהִי־לֵ** *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20: 13, Josh. 22: 17, Neh. 9: 32, so with **אֵל** Hag. 2: 17. In 2 Kin. 18: 30 **תִּהְיֶה אֶת־הָעִיר** *the city shall be given*, the verb agrees with **עִיר** notwithstanding its reception of the sign of the object (**אֵל**).

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without *אָ* by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With *הָיָה* *there was*, *הָיָה קְלִירָבָר* Gen. 5: 23, 31 (but *הָיָה* vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, *וַיָּבֵא* *and he brought (them)* Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, *אֶרְאֶה* *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether *לֹא אֶשְׂבֹּרָהּ* *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is *פָּעַל כּוֹסֵד* *a verb that stands still*; a transitive is *פָּעַל יּוֹצֵא* *a verb that goes out*; if it has one object, it is *לְשֵׁנָה* *going out to a second*, another than its subject; if it has two objects, it is *לְשֵׁנָה* *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same. *בָּקַעַת אֱלֹהִים אֶת־סוּדוֹם* *like God's overthrow of Sodom* Isa. 13: 19, *לְשֵׁנָה אֶת־מְשִׁיחִי* *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הָבִית מְלֵא הָאֲנָשִׁים* *the house was full (of) men* Judg. 16: 27, *טִבַּעְתִּי עֲלֹת אֵילִים* *I am sated (with) burnt-offerings of rams* Isa. 1: 11, *הִסְרַנְנִי* *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *הַהֲלָב תִּלְבָּקָה הָרִב* *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, *מִיַּעַן הָרְדָה* *runneth down (with) water* Lam. 1: 16; *עָלָה כָּל־קַמְשׁוֹנִים* *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, *צִמְחָה יַעֲרֵם* *growing up with trees* i. e. producing trees Eccles. 2: 6; *רַב־הַחֲכָמָה* *buddeth forth wis-*

dom Prov. 10: 31; *וַיִּבְרֹחַ* *they overflow with deeds of wickedness* Jer. 5: 28; *וַיִּשְׁלַח צְפַרְדִּיִּים* *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלֶךְ אֶת כָּל הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, *וַיֵּלֶךְ הָעָם צְדָקוֹת* *walking (in) righteousness* Isa. 33: 15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8: 19, *וַיֵּצְאוּ אֶת־הָעִיר* *they went out (of) the city* Gen. 44: 4, *עָלוּ* *they went up (to) the top of the mountain* Ex. 17: 10, *יֵרָדוּ יְרֵדוֹ שְׁאֵל* *they shall go down (to) Sheol*, Ps. 55: 16, *יִמְרְחוּ* *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הֵלַמְתִּי חֲלֹמִים* *I have dreamed a dream* Gen. 37: 9; *וַיִּסְפְּדוּ שָׁם בְּנֵי־יִשְׂרָאֵל* *and they lamented there a lamentation* Gen. 50: 10; *יָהִי הַבֶּל תְּהִיבֵלִי* *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, *הָיִיתִי גְדוּלָה קְנֵאָתִי* *I have been zealous a great fury* Zech. 8: 2, *אֶשְׁן הַמָּוֶת* *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, *הָיָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15: 23; *הַבֶּסֶת אֶת־הַכִּסֵּא* *in the throne will I be greater than thou* Gen. 41: 40; *נִשְׁקֹף אֶת־פָּנֵינוּ* *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, *קִלַּי אֶת־וּמָה I cry as to my voice*, with my voice Ps. 3: 5. *תָּהָא אֶת־יָדְךָ as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea סִימָיִךָ as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, *עֲרִירִי 32: 8, 60: 7, Isa. 10: 30, 26: 9*; or to any circumstance which stands in general relation to it, *ye perish תָּהָא as to the way* Ps. 2: 12, *impoverished הִרְוִיחוּ in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition *לְ* 1 Kin. 10: 23, Jer. 30: 12, or *בְּ* 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of *בְּ* in (1) after such verbs as *אָחַז* (also direct object) *to seize or hold*, *הִחֲזִיק* (also direct object) *to lay hold of or hold fast*, *הִבֵּק* (also with *לְ* or *אֶל*) *to cleave to*, *בָּחַר* (also direct object) *to choose*, *הִאֲמִין* (with *לְ* to believe) *to believe in*, *בָּטַח* (with *אֶל* to trust to) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense *נָגַשׁ* (also with direct object, *אֶל*, *עַל* or *עַד*) *to touch*, *שָׁמַע* (also with direct object, *לְ*, *אֶל* or *עַל*) *to hear*, *הִשְׁמָע* *to hear*; with *הִחַיֵּית* *to smell*, *רָאָה* or *הִזָּהָר* *to see* it suggests that the sense is delightfully fixed upon its object, *to smell with pleasure*, *to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, *בָּ בֹאֵה to come with* i. e. *to bring*, Ps. 66: 13, *הִלָּךְ בָּ to go with* i. e. *to take*, Ex. 10: 9, so *בָּ עָבַד to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after *אָכַל to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, *לָחַם to eat* Ps. 141: 4, *שָׁתָה to drink* Prov. 9: 5, *הִשְׁתָּה to give to drink* Ps. 80: 6 and the like; *בְּ* may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), *בָּ עָבַד to deal treacherously with*, *בָּ נִלָּחַם to fight with*, *בָּ חָטָא to trespass against*, *בָּ קָרָה* (also with direct object) *to rebel against*, *בָּ חָרָה* (also with *אֶל* or *עַל*) *anger burned against*.

b. Verbs denoting fear or shame are followed by *מִן* *from*, since one instinctively turns away from that which excites these emotions, so *יָדָה*, *יָדָה*, *יָדָה*, *יָדָה*, which also take a direct object, and *בִּישׁ*, *יָדָה*, *יָדָה* etc.

c. Any verb may be followed by *לְ* to indicate the indirect object to which something is done, *he said לָהֶם to them* Gen. 1: 28, *I have given לָהֶם*

to you, ver. 29, or for which something is done (dative of advantage) e. g. *לִּי* to fear for or on behalf of Hos. 10: 5, *לְעֵינֶיךָ* to be zealous for, *לְמַלְחָמָה* to fight for, *לְפָנֶיךָ* to pray for, *לְרִיב* plead for etc. It is thus used pleonastically with suffixes referring to the subject of the verb *לָךְ* go for thee i. e. go thou, *לָךְ* בְּרָחָה flee thou, *לָךְ* נִקְלְדְנוּ ice are cut off for us i. e. so far as we are concerned Ezek. 37: 11. The verb *לְהִיָּה* to be with *לְ* may mean (1) to be or belong to any person *לְךָ* יִהְיֶה it shall be or belong to thee i. e. thou shalt have it Josh. 17: 18. (2) to be for or serve as any thing *לְךָ* יִהְיֶה and it shall be for a sign Ex. 13: 16, or with *לְ* both of the person and the thing, it shall be *לְךָ* לְאֵימָן to thee for a sign ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) to be unto or to become *לְךָ* יִהְיֶה he shall become a nation, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *לְךָ* תָּתַתְתָּ thou hast given me the land of the south Judg. 1: 15 for *לִי* תָּתַתְתָּ thou hast given to me, which occurs in the same verse; *לָנוּ* תִּתְּנוּ grant them to us Judg. 21: 22; *לְךָ* אֶתְּדַבֵּר I would declare to him Job 31: 37. So in a few instances after intransitive verbs, *לְךָ* נִשְׁמַע he grew up to me as to a father Job 31: 18, *לְךָ* יִשְׁכְּנוּ shall dwell with thee Ps. 5: 5, 13: 5, *לְךָ* חָנְנוּ encamping against thee 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ מִן־הָעִיר* Gen. 44: 4, or by the indirect, *יָצְאוּ מִן־הָעִיר* Josh. 8: 22; *לְמַלְחָמָה* to fight is followed by *עִם* with Josh. 10: 29, by *בְּ* in (*בְּהָ* in eam) ver. 31, by *עַל* against ver. 38, by *אֶת* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *לְ* to, in reference to, thus, *לְ* אָהַב to love any one and to have love to any one, *לְ* רָפָא to cure and to perform a cure for any one, *לְ* הוֹשִׁיעַ to save and to grant salvation to any one, *לְ* נִשְׁמַד to destroy and to bring destruction to any one, *לְ* הִשְׁמָע to hear and to give ear to; *לְ* הוֹדִיעַ to tell with or without *לְ*; *לְ* הוֹדִיעַ to justify takes a direct object except Isa. 53: 11 where it has *לְ*; *לְ* הוֹדִיעַ to deliver has *לְ* once Jon. 4: 6; so *לְ* כָּבֵד to honour Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *לְ* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29, 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, **and** sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with **בְּ** *with*, thus **הִקְלֵב טוֹפֵף** *blow the trumpet* Hos. 5: 8, **הִקְלֵב בְּשׁוֹפָר** *and he blew with the trumpet* Judg. 3: 27; **פָּרֵשׁ הַיָּדַיִם** *to spread forth the hands* Ps. 143: 6, but followed by **בְּ** *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, **הַעֲלֵתָ לְאָדָר** *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, **פָּהָרוּ אֶחָד אֶל־רֵעֵהוּ** *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 **בִּקְרִי רִגְלִים עֲנִיתִיךָ** *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: **וְהִאֲכִילֶנּוּ אֶת־בָּשָׂרָם** *and I will make thy oppressors eat their own flesh* Isa. 49: 26; **לֹא הִרְאֵנוּ אֶת־כָּל־אֵלֶּה** *he would not have caused us to see all these things* Judg. 13: 23; **יִתְּנָה לְאִשְׂרָאֵל** *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אשר צִוָּה אֱלֹהִים which God commanded him* Gen. 6: 22; *לְהוֹרִית אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־ דְּבָרֵי־הַתּוֹרָה to teach the children of Israel all the statutes* Lev. 10: 11; *הָרַגְתָּ אֶת־כָּל־אֹיְבֵי לִבִּי thou hast smitten all my enemies on the cheek* Ps. 3: 8; *שָׂאוּ־יְדֵיכֶם לְקֹדֶשׁ lift up your hands to the sanctuary* Ps. 134: 2; *וְהָרַגְתָּם מְהֵרָה and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *יָרַב to instruct* Prov. 31: 1, *צִוָּה to command* Ex. 4: 28, Deut. 1: 18, *קָבַח to answer* 1 Sam. 20: 10, Job 9: 3, *בָּרַךְ to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. קָבַח Ps. 21: 4, שָׁאַל Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיִּכְרַסוּ אֹתוֹ אֲבָן and they overwhelmed him with stones* Lev. 24: 23; *וַיִּהְיוּ־לָהֶם אֲבָנִים and thou shalt gird them with a belt* Ex. 29: 9; *תְּזַרְעֶנָּה אֶת־הַזֶּרְעַת אֲשֶׁר־תִּזְרַע with which thou shalt sow the ground* Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עָפָר and he formed the man of dust* Gen. 2: 7; *אֲשֶׁר שָׁלַחְתִּי for which I have sent it* Isa. 55: 11; *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֶּבֶחַ and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *בָּרַשְׁתָּה* Num. 10: 2, *רָקַעַר* 17: 3, *אֲשֶׁר* Deut. 15: 14, *אָבָק* 28: 24, *רֹאשִׁי* Judg. 7: 16, *בִּרְחוּה* Ps. 21: 7, *טָבַעַת* 74: 2, Isa. 37: 26, *קִיר* Ezek. 4: 3. The result: *I will make all thine enemies בָּרַח back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you כָּלֹו*

destruction, destroy you Jer. 5: 18, 48: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *לְ* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע בָּכָל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מִתְנַדֵּד* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *אַתָּה רָאִיתִי צַדִּיק* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *אָדָּנָם לְשׁוֹנָם כְּשִׁתָּם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *eat it unleavened* Lev. 10: 12, *take the king alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *when he saw the angel that smote* 2 Sam. 24: 17; *הַמַּלְאָךְ הַמִּצְחֵה* would mean that *he saw the angel smiling*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *אֵת רִכְבִּים* *and thee riding* the pronouns are in their separate form and *אֵת* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַע אֶת-קוֹל* as well as to *שָׁמַע* itself, *קוֹל הַדָּרִי רוֹפֵק* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מְהֻלְלֵה* *and they heard the sound of Jehorah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *he saw the light* Gen. 1: 4, 12: 14, 13: 10, or *saw that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַיִּמְלְאוּם אֵת בְּשָׂר עֲרִילָתָם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שָׁלְחָה קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *חֶמֶד* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* *בְּעִיר* unleavened Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *וְהִרְאָה אֶת-הַכֹּהֵן* and it shall be shown the priest Lev. 13: 49, but on the other hand *וְהִרְאָה אֶתְּךָ* which thou wast shown Ex. 26: 30.

b. The agent of a passive verb may be indicated by *ל* as the one to whom the action belongs, *וְהִשָּׁבְנוּ לֵךְ* we are accounted by him strangers Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *וְהִשָּׁבְנוּ לֵךְ* probably shall be held under pledge by it as its debtor Prov. 13: 13, 14: 20, *וְהִשָּׁבְנוּ לֵךְ* kept by its owner, Eccl. 5: 12 (but *וְהִשָּׁבְנוּ לֵךְ* kept for thee 1 Sam. 9: 24), Jer. 8: 3; or less frequently by *מִן* as the one from whom the action proceeds, *וְהִשָּׁבְנוּ לֵךְ* not reserved by the Almighty? Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהִנֵּה-טוֹב מְאֹד* and behold (it was) very good Gen. 1: 31; *וְהִנֵּה-הָרִיבָה* and he was greatly provoked Neh. 3: 33; *אֲנִי מְעַבְּרָה מְאֹד מְאֹד* thy exceeding great reward prop. thy reward very much Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בֹּקֶר וָעֶרֶב* evening and morning and noon will I pray Ps. 55: 18; *וְהָיָה לְלַיְלָה* to-night Num. 22: 8; *וְהָיָה לְלַיְלָה* Gideon came at the beginning of the watch Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *מִדּוֹר דּוֹר* from generation to generation Ex. 17: 16. Time how long: *וְהָיָה שִׁבְעַת יָמִים* seven days Lev. 14: 33; *וְהָיָה שְׁמֹנֶתֶּיּוֹם* eighty years Judg. 3: 30, Gen. 5: 3, 14: 4, Lev

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with **אֵצֶל** when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, **בַּדֶּלֶת** *at the door of* Gen. 18: 1, Judg. 9: 35, **בַּיִת** *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, **בֵּית-לָחֶם** *at Bethlehem* 2 Sam. 2: 32, **בֵּית-אֵל** *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **בְּצִלְחָם** Lam. 5: 6, *appear at the face of the Lord* Ex. 34: 23 (comp. 23: 17 **אֶל-פְּנֵי**). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: **שְׁלֹשׁ אַמּוֹת גָּבִיחַ** *three cubits high* Ezek. 41: 22; **חֲמִשָּׁה אַמּוֹת אָרְזָה** *five cubits as to (in) length* Ex. 27: 1; **הָיָה יוֹם אֶרְבֶּה** *a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: **שִׁבְעַת פְּעָמִים** *return seven times* 1 Kin. 18: 43; **הֵעֲרִיתָ זֶבַח כִּסְפִּי כְּמִסְפַּר בָּנֵם** *according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell in security* Deut. 12: 10; *ye shall not go loftily* Mic. 2: 3; *the tribes went up according to a law of Israel* Ps. 122: 4; *thou shalt not go there for fear of briars* Isa. 7: 25; *to serve him with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition **לְהִיטָר לְהִיטָר** 2 Sam. 18: 5, or not **הָיָה בָּנֵם** Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *וְהָיָה דְבָרְךָ רַבָּא* *let thy words come to pass* Judg. 13: 12, *וְהָיָה דְבָרְךָ כְּסִפְּךָ* *upright are thy judgments* Ps. 119: 137, *וְהָיָה כְּסִפְּךָ אֶתְּכָהּ* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא הַשָּׂרָפִים וַיִּגְדְּדוּ* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *וְכָל־בְּרִכָּהּ בְּרִיךְ* *they that bless thee shall each be blessed* Num. 24: 9, *וְכָל־יֹדֵעַ בְּהַלְלֶיהָ כּוֹחַ יוֹמָהּ* *they who profane it shall every one be put to death* Ex. 31: 14, *וְצִדְקָתָם צִדְקָתָם וְרִשְׁוֹתָם קִטְרוֹהֶם* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *וְכָל־נֶחֱם* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, *וְכָל־יֹדֵעַ בְּהַלְלֶיהָ* *its owner shall be put to death* Ex. 21: 29, *וְכָל־יֹדֵעַ בְּהַלְלֶיהָ* *a hard master* Isa. 19: 4, *וְכָל־יֹדֵעַ בְּהַלְלֶיהָ* *thy youth is renewed* Ps. 103: 5. When the word *אֱלֹהִים* refers to

false deities, the sense is plural and it is construed accordingly, *בְּדֹזְבָן* *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, *בְּחַיֵּי הַשָּׂדֶה* *the beasts of the field pant* Joel 1: 20, *הַמַּיִם* *its floods wash away* Job 14: 19, *הַכְּלִים* *pangs have seized her* Jer. 49: 24, *הַכְּזָבִים* *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thikh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῷα τρέχει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, *וַיְהָיו הָעָם* *and the people hastened and passed over* Josh. 4: 10, *וְהָיוּ אֵלֶּיךָ* *lost sheep* Jer. 50: 6, *כָּל הַקְּהִלָּה* *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, *וַיִּשְׁתָּבֵחַ הָעָם* *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַיִּקְרָא וַיִּשְׁמְעוּ* *and all the congregation lifted up and uttered their voice* Num. 14: 1; *וַיִּשְׁמְעוּ* *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun *אֶרֶץ* *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so **עַם** *people* in the following examples, **עָשָׂה לְךָ רָעָה** *thy people has done wrong* Ex. 5: 16, **הָיָה הָעָם יוֹשֵׁבָהּ** *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with **הַיָּמָּה** but with **בְּעֶרְכָּהּ**, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, **וַתְּהַלְלֶנָּהּ** and *they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah deal kindly* **עִמָּךְ** *with you* (Ruth and Orpah) as **עָשִׂיתָ** *ye have dealt* Ruth 1: 8; **מֵתִי** *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 34, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. e), **נִשְׂאָל** 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, **וַתְּחַכְּדֵהוּ** Isa. 57: 8, **וַתְּהַלֵּל** Jer. 3: 5, **וַתְּהַלֵּל** Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, **לֹא-יָשִׁיב אֹתָם הָאָרֶץ** *the land could not bear them* Gen. 13: 6, **וַתִּרְדֵּם** *ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: **וְזָהָב וְכֶסֶד מְרִבָּה** *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, **וְזָהָב** 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, *בָּרַח* 1 Sam. 31: 7, even after nouns connected by *אוֹ* or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: *אֲנִי וְנַעֲרָי אֹמְרוֹת* *I and my maidens will fast* Esth. 4: 16, *עַבְדֵי דָוִד וְיֹאבָב* *the servants of David and Joab came* 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אֲבְרָהָם וְשָׂרָה זָקְנִים* *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בְּנֵי נָחִיָה* *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, *אַתָּה וְאַחֶיךָ אֶהְיֶה וְאַחֶיךָ אֶהְיֶה* *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, *בַּמַּקְלוֹת* *with staves*, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, *בְּנִיָּהוּ* 46: 15, *רִלְיָהוּ* Ex. 21: 22, Num. 26: 8, Judg. 12: 7, *אֶרְיָהוּ* 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* *הָלִים* *a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֵי לֵאָה רַחוּת* *the eyes of Leah were tender* Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שָׂדֵהַת הַשֶּׁבוֹן אֶמְלֵל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאוּ לָם נַפְשֹׁתַי אֲבוּרִים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיָּהִי כָל־יְמֵי־שֵׁת, *and all the days of Seth were* Gen. 5: 8, וַיֵּצְאוּ, *and all the women went out* Ex. 15: 20, וַיִּבְחַר שָׂלִשִׁי טָבָא, *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קָרַח וְכָל־עֲדָתוֹ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּה יֹסֵד *behold I (am he who) has laid* Isa. 28: 16, הִנֵּה יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, *לְמוֹעֵד אֲשֶׁר שָׁמוּעַל* *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply *שָׁם* from ver. 9), 63: 18 (or *הָאָרֶץ*), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה* *year by year* Deut. 14: 22, *בֶּבֶקֶר בֶּבֶקֶר* *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, *אִישׁ-אֶחָד* *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, *שִׁבְעָה שִׁבְעָה* *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, *בְּעֵלֶם בְּעֵלֶם* *little by little* Ex. 23: 30.

a. So also *שָׁנָה שָׁנָה* *year by year* 1 Sam. 1: 7, *שָׁנָה אַחֲרֵי שָׁנָה* *year after year* 2 Sam. 21: 1; *יוֹם יוֹם* Gen. 39: 10, *יוֹם בְּיוֹם* 1 Chron. 12: 22, *יוֹם יוֹם* Esth. 2: 11, and once without repetition *יוֹם יוֹם* Jer. 7: 25 *daily, day by day*; *הַחֲצִיזִים הַחֲצִיזִים* *fifty (cubits) at each end* and so on throughout Ex. 27: 18; *אִישׁ אִישׁ* *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, *דֹּר-דֹּר* *generation and generation* i. e. *many generations* Deut. 32: 7, *קוֹ לָקוּ קוֹ לָקוּ* *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, *בְּאֵיחָ בְּאֵיחָ* *pits on pits* Gen. 14: 10; or with the implication of diversity, *אָבֶן* *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, *לֵב יָלֵב* *a double heart* Ps. 12: 3.

a. So *אֶל-וְדֹר דֹּר* *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibb, *דֹּר דֹּרִים* *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *who* *and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *צֶדֶק צֶדֶק* *justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֵק עֲמֵק* *exceeding deep* Eccl. 7: 24; so with adverbs, *בְּאֵד בְּאֵד* *mightily, mightily* Gen. 7: 19, and even a conjunction, *יֵן וְיֵן* *because even* because Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (אֶל), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description הֵבֵרִית הַיְהוָה *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *כָּל־סָמָן וְכָל־סָמָה* *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַכֶּהֱלִים הַכֶּהֱלִים* *a heap, two heaps* Judg. 15: 16, *שָׁמָּה וְשָׁמָּה* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *שָׁמָּה וְשָׁמָּה* *waste and desolate* Ezek. 6: 14, 33: 29, *שָׁמָּה וְשָׁמָּה* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *הָאֵלֹהִים וְהָאֵלֹהִים* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ* *holy, holy, holy*, Isa. 6: 3, *אֲרֶץ אֲרֶץ אֲרֶץ* *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a nominal suffix for the sake of emphasis, *מִי בֹתֵי אֲנִי* *my dying, mine* 2 Sam. 19: 1, *אֲתָה יְהוָה* *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת בְּסִידְרָא* *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 24,

pendes Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether *הֲאֵם* in Num. 17: 28, Job 6: 13 is equivalent to an emphatic *הֲ* or to *הֲלֵא* (*אֵם* as in oaths § 305. a). The force of the particle *הֲ* may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. *הֲ* asks a question, whose answer is uncertain, *הֲיֵשֶׁבֶת אֲבִיכֶם* *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: *הֲאֵינִי אִמִּי* *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand *הֲלֹא* expects an affirmative answer, *הֲלֹא דִּבַּרְתָּ* *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes *הֲ* demands an affirmative answer, where any other is obviously inadmissible *הֲרָצַחְתָּ* *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, *הֲלֵךְ הָיָה* *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances *הֲ* introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by *הֲ* and the second by *אִם* or *וְאִם*; thus direct *הֲאֵלֶּךְ אִם אֶחְזָקֶל* *shall I go or shall I forbear?* 1 Kin. 22: 6, *הֲיֵשֶׁבֶת אִם בְּצֵר* *is it any pleasure or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *הֲיִשְׁתַּבַּח יְהוָה* *whether Jehovah had prospered his way* *אִם-לֹא* or not Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by *אִי* or, *who knoweth* *הֲיִהְיֶה חָכָם אִי סָבִיל* *whether he shall be a wise man or a fool* Eccl. 2: 19, or by *הֲיִהְיֶה חֲזָק וְהִיא חֲשָׁבָה* *whether they be strong or weak* Num. 13: 18, *הֲלִיִּרְשִׁנוּ קְרָאָהֶם לָנוּ הֲלֵא* *have ye called us to impoverish us or not?* Judg. 14: 15 or by *הֲיָהָיוּ כֵּן אִי הִנֵּשְׁמַע* *hath there been the like or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with *אִם*, *your perversity!* or *is the potter to be reckoned as the clay?* Isa. 29: 16, *אִם בָּאָרְזִי אֲדִיר* *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry *אִם* is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, כָּלָם *thy coming is peaceful?* 1 Sam. 16: 4, לַיָּעַר *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *who* is sometimes strengthened by the addition of a demonstrative, thus כִּי הוּא *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; כִּי הוּא Job 13: 19; כִּי הוּא הוּא Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. כִּי is so invariably used substantively that it is probably to be so construed even in such combinations as כִּי נָכַר הָיָה *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; כִּי *what* on the other hand is often used attributively, כִּי-בָצַע *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. כִּי always stands at the beginning of its clause unless preceded by a noun in the construct state, כִּי בֶן *whose son?* 1 Sam. 17: 56, 58 or by a preposition כִּי אַחֲרַי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לְכִי *for what? why?* 2 Sam. 24: 3. הֵ is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הֵ Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous לא הֵבִיאָנוּ *thou hast not brought us* nor נתַתָּ לָנוּ *nor given us* Num. 16: 14, וּבְאַחַת הַיָּמִים אֶל־תִּבְיָיִךְ *rebuken me not* nor וּבְאַחַת הַיָּמִים אֶל־תִּבְיָיִךְ *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, if תִּשְׁמָעוּ *ye will not hearken* וּבִמְרֹתָם *but rebel* 1 Sam. 12: 15, וְעָבְדוּם *but serve Jehovah* אֶל־תִּסְבֹּרוּ ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14, which must be repeated, if its force is to be extended, לֹא־בָזָה *he hath not despised* וְלֹא־שָׂנֵא *and hath not abhorred* וְלֹא־הִסְתָּר *and hath not hidden* וּבְשִׁיעָוָה *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, לֹא־יִשְׁחָטְךָ וְיָחַ וְאַחֲרָיִךְ *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. **לֹא** is in poetry sometimes prefixed to nouns forming a sort of negative compound, **לֹא-אֱלֹהִים** a *not-God*, incapable of being regarded as God, of a nature opposite to his, **לֹא-עָמָל** a *not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; **לֹא** and **אֵל** are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus **לֹא-אִכְלָה מִכָּל עֵץ הַגָּן** Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. *c.*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in **לֹא יִזְכָּר לְעוֹלָם** Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in **לֹא אֶזְכֹּר לְעוֹלָם** Jer. 3: 12 the negative qualifies **לְעוֹלָם** it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of **אֵל** and **לֹא** with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for **אֵלֶּךָ** with the participle see § 278. 4. *b*, for **אֵלֶּךָ** with the infinitive see § 279. *c*, for **לֹא** with the emphatic infinitive absolute, see § 281. 1. *b*.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* **בְּבִדָּה אֲשֶׁר**

יְסוּדָם *whose foundation is in the dust* Job 4: 19; the place קָלְיוֹ ... אֲשֶׁר *upon which* Ex. 3: 5; thou אֲשֶׁר בְּהִרְתִּיךָ *whom I have chosen* Isa. 41: 8; thou שְׂמִלְכָה *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר־הוּא *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בְּזִרְתָּךְ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר־אֵת *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 אֲשֶׁר הָיָה דְבַר הַיְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּנֵי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 קָרוֹב does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph אֲנִי ... אֲשֶׁר whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who הוֹצֵאתִיךָ have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֶחָד is not the relative with the first person pronoun added after the analogy of הוּא in other places, § 300, *I cho*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הִלָּה is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory i. e. who hast put thy glory*, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ פָּחַדְלוֹ, according to the dream of each, Gen. 41: 12, אִישׁ אָחִיו, from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, the silver of each may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶפוֹ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8: but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 *ashes* אֶת־אֲשֵׁר to which the fire shall consume the burnt-offering Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after קָבַר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 8: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by שָׁם . . . אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to שָׁמָּה . . . אֲשֶׁר Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* רִצָּה אֱלֹהִים אֲשֶׁר עָלֵי בֵיתוֹ and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, to make thee understand אֲשֶׁר אָחַז אֲתָּה that which shall befall thy people Dan. 10: 14, לְאֵלֶּיךָ to those who Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר טִמְאַח into the hand of them whom thou hatest Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun **כִּי** Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) **וְהָיָא נְיָרָר** Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed **וְהָיָא נְיָרָר** 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject **אֲשֶׁר** *he that shall come forth* etc. **וְהָיָא** *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where **אֲשֶׁר** is understood in the first clause. The sign of the definite object **אֶת** or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause **אֲשֶׁר** *not unto whom, but unto him who* etc. Isa. 29: 12, *I make thee to know* **אֲשֶׁר** *that which shall be* Dan. 8: 19, *we have heard* **אֲשֶׁר** *how* etc. Josh. 2: 10. Exceptions are extremely rare **אֲשֶׁר** *with whom* Gen. 31: 32, **אֲשֶׁר** *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds *another* in **אֲשֶׁר** Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, **בְּתוֹחַת קְטָרוֹ** *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, **אֱלֹהֵי קְטָרוֹ** *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent **בְּיַד־הַשֵּׁלֶחַ** *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) **שְׂאֵל הַחֵטָאִי** *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 28: 17, Hab. 1: 6, with **שֶׁ** Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 **וְהָיָא קְטָרוֹ** (but in the

parallel Isa. 15: 7 *וְהָיָה קוֹלָם* (וְהָיָה קוֹלָם), Hos. 1: 2 *וְהָיָה דְבַר יְהוָה* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. b. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *לְקוֹל תְּהוֹ* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *זֶה* is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *עַל־דֵּבַר אֲשֶׁר* *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִמָּוֶה* *from the place* where Gen. 49: 24, *מִמָּוֶה* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. *זֶרַע הַזָּנָה וְהַזָּנֶה* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִמֶּנִּי* means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* *הַעֲבִירֵם* *those who shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *עַל־בְּגָדָי* *that which is upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, *וְהָיָה שֵׁם* *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *זֶה* or *זוֹ* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מָקוֹם זֶה הָיָה הַמָּדִי the place that thou hast founded Ps. 104: 8,
מְצִמּוֹת זֶה הָיָה הַמָּדִי devices, that they have contrived Ps. 10: 2.

a. הַמָּדִי as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; הַמָּדִי Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; הַמָּדִי fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by הַמָּדִי with no antecedent הַמָּדִי הַמָּדִי he whom i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by לֵּל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as הַמָּדִי Lev. 5: 2 or הַמָּדִי Ex. 35: 21, 23, 24; הַמָּדִי Gen. 19: 12, Ex. 24: 14 and הַמָּדִי 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. הַמָּדִי lit. *there were* those *who* is repeated Neh. 5: 2-4 in the sense of *some others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus הַמָּדִי with *whomsoever of thy servants it shall be found* (i. e. if it be found with any one) הַמָּדִי he shall die Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); הַמָּדִי Hos. 14: 10, הַמָּדִי 1 Sam. 20: 4, and the combination הַמָּדִי הַמָּדִי which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, הַמָּדִי הַמָּדִי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding הַמָּדִי is only found in Ecclesiastes, see 1: 9, 3: 15 etc. הַמָּדִי is once found in apposition to a vocative הַמָּדִי הַמָּדִי *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with אֲשֶׁר, while כִּי has entirely lost its original pronominal character and is only used as a conjunction.

a. After כִּי or אֲשֶׁר *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* בְּרָאָה *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by כִּי, *as Jehovah liveth* כִּי (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after אֲנִי חַי *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also כִּי may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations אִם *if* has the force of a negative, and אִם לֹא *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, אִם 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; לֹא אִם Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. לֹא is substituted for אִם in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause כִּי *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* כִּי הֵאֲחִיזֶנּוּ *but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently אִם is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* אִם אֲשֶׁר כִּי *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* אִם אֲשֶׁר כִּי *but Israel* 32: 29 (if it is called, or *when* it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* כִּי יִסְבֵּן *no! but a wise man benefits himself* Job 22: 2; *who is blind* כִּי אֲשֶׁר *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, אִם כִּי *but to morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present אֲנִי אֶפְסֶיךָ כִּי *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* כִּי אֶסְתֵּימֵם *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֶחָד כִּי אֶחָד *but* 2 Sam. 15: 21 K'thibh; all are not dead אֶחָד כִּי אֶחָד *but* 2 Sam. 13: 33 K'thibh. In the last two examples אֶחָד is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֶחָד כִּי without a negative Num. 24: 22, Lam. 5: 22. When the particles אֶחָד כִּי belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֶחָד or כִּי, thus בְּאֶחָד, כְּאֶחָד, אֶחָד, כִּי אֶחָד, כִּי אֶחָד, כִּי אֶחָד.

HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֶחָד אֶחָד אֶחָד *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) אֶחָד אֶחָד *I shall be a sinner* Gen. 43: 9, comp. 44: 32; אֶחָד אֶחָד *if a lion pass through a flock* אֶחָד אֶחָד *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with אֶחָד Gen. 24: 42, 49, Judg. 6: 36,

with **אִם** Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. **וְאִם־קָרָאתִי וְהָאָזְנִי יִשְׁמָעַנִי** *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. **וְאִם־יָצִיאֲנִי** *if thou direct* (lit. shalt have directed) *thine heart* **וְיִפְרֹשׁ־נִי** *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by **כִּי** *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (**כִּי** **אִם**), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, **וְאִם־יִשְׁמַעֲנִי** (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by **אִם** . . . **אִם**, or **וְאִם** . . . **אִם** Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, **אִם־זָכָר אִם־נֶקְבָּה** *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage **כִּי** *when* regards a case as actual, **אִם** *if* as contingent and uncertain, **לִי** *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; **כִּי הָבִי'א** *when thou comest* (as thou surely wilt) **וְאִם־לֹא יִתְּנוּ** *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא יִהְיֶהֱם *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by **כִּי** vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by **אִם** vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with **אִם** and are thus represented as supposable, **אִם אֶחָדֵךְ** *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. **אִם** may also be used with the preterite of something supposed in the past, which did not take place, **אִם עָמְדוּ** *if they had stood*, as they did not Jer. 23: 22, 37: 10; so **אִם לֹא** (אִם) Esth. 7: 4, Eccl. 6: 6; **לֹא** Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with **לֹא**; **אִם לֹא** leaves the matter in doubt Gen. 43: 9, **לֹא לִי** implies the reverse of the negative supposition that is made, **לֹא לִי אִם** *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, **אִם** is equivalent to *even if, although*; **אִם יִהְיֶהֱם** *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So **לֹא** Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, **וַיִּדְּבָקֵם** *and if they overdrive them* **וְיָמָתוּ** *all the flock will die* Gen. 33: 13; **וְיָזֹב** *and if he leave his father* **וְיָמָת** *he will die* 44: 22; **וְשָׁלַחְתִּיהָ** *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 23, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, *אֶעֱשֶׂה* *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, *יִסְתֵּר* *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* *וַהֲמַתָּה לָהֶם* *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, *וְאַתָּה שֹׂנְאֵת* *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, *וּבְגָדָיו לֹא תִשְׂרָפָה* *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's *Lehrbuch*. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* *וַיֵּשֶׁב יְהוָה* *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, *וּפְנֵיהֶם אֶחָדִים* *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with *וַיֵּשׁ* Isa. 43: 8; with *אֵין* Prov. 17: 16. Other words may occasionally precede the subject, *וַיֵּלֶךְ יְקֹחֵהוּ* Gen. 49: 10, *וַיִּזְנוּ* 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* *וְלֹא אֲבִין* *without understanding* Job 42: 3, *וַיִּשְׁמָע* 2 Sam. 13: 20, *וַיִּשָּׁב* Ps. 55: 20, *וְהוֹנָה* Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you אָנֹכִי עֹמֵד while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent בֵּית־אֵל having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 8, *virgins אֵין מִסָּפֵר without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further כִּי־הוֹסִיפוּ continuing to revolt* Isa. 1: 5, *wine inflaming them יַיִן דֹּלֵקִים* 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out נֹצְבִים stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. b, either the preterite, *he went there לָאֵם לֹא־אָכַל not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device בְּלִי־יָדָה; without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *הַר־נִינִיזַל רֹבֹל a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *וְהָיָא נְדָרָהּ while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver קָנִי הַפְּעֹנִים the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *בְּבִיבִיר הַיָּלֵד for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *לֹא־הָיָה אֲנִי־בָאִים lo, when we come into the land, thou shalt bind* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while one was still speaking עוֹד הָיָה מְדַבֵּר another came* Job 1: 16; *וְהָיָא בְּהוֹצְאתָּ while she was being led forth, she sent וְהָיָא שְׁלָחָה she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite *וְהָיָא רָצָא וְהָיָא רָצָא*

Jacob had only just gone out, וַיֵּצֵא בְּנֵי יַעֲקֹב when Esau came Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament וַיְיָדֵה and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, דָּרָב בָּקָר Dan. 8: 14, especially in certain familiar phrases, הַיּוֹם הַזֶּה *yesterday* and *the day before* i. e. heretofore Gen. 31: 5, בָּרֶךְ הַיּוֹם הַבָּא *to-morrow* or *the day after* 1 Sam. 20: 12, שְׁנֵים עָשָׂר *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבִלְבָשָׁם *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְרָמָה *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינָה *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל-הָעָמָה *and that in all the camp* Judg. 7: 22, וּלְבָקָר 1 Chron. 9: 27, וּבְדִבְרֵיהֶם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלִאֲמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even, also*; *from Israel was* וְהִנֵּה *even this, other things and this too astonishing it is* Hos. 8: 6, וּבְיָמָם *even in their death* 2 Sam. 1: 23, וְשָׂאֵל *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּקְרְבוּ with their cattle Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוּ with fasting Esth. 4: 3, וְלִבִּי with my heart Eccl. 7: 25, וַיִּקְרַח with wrath Isa. 13: 9, the earth with its issues 42: 5.

a. 1 Sam. 14: 18 וְבָנֵי with the children of Israel, unless as seems probable there is an error in the text; on the other hand כִּם with is used for וְ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וּמִכָּל עֵץ but of the tree etc. Gen. 2: 16, 17, וְדַע but know Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפְּאֵנוּ and he will heal us Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וַיִּשְׁוֹא for vain is the deliverance of man Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַנְכִּי although I was their husband Jer. 31: 32; or an inference וְהִשְׁיִב wherefore turn and live Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשּׁוּ and so they dry up Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה else I would give it Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלִיחוּ and yet they prosper (or it may be read that they the orphans may prosper) Jer. 5: 29, וְיִצְחָק and yet the righteous shall hold on his way Job 17: 9; or the design or purpose, *they fasten it* וְלֹא that it move not Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְכָל יָשָׁרָה אֵשׁ as sparks fly upward Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאֵשׁ so a man Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמַּבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to both ... and, וְאֵשׁ וְאֵשׁ both sanctuary and host Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by או. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד or spear (prop. and there was not found spear) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וְיִקַּח and from the goats Ex. 12: 15, these together form the mass out of which it is to be taken; וְיָדַע וְיָשָׁח not whether he rage or laugh, but more exactly both when he rages and when he laughs Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with ו there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וְאֵשׁ but I have established my king Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me, יהוה יהיה then shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם on the third day Abraham lifted up his eyes Gen. 22: 4; וְהָיָה רָחֵם וְרִנָּה thy hope, (is it not) the integrity of thy ways? Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, thy father's servant וְאֵנִי I have been so hitherto, but now וְאֵנִי I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וְ 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

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INDEX I

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26: 2...299. b
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